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# The Doctrines and Discipline OF THE A. M. E. CHURCH

Published by order of the General Conference  
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BY R. R. WRIGHT, JR.

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By REV. R. R. WRIGHT, Jr.  
For the Book Concern of the African  
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## HISTORICAL PREFACE

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*To the Members of the African Methodist Episcopal Church.*

BELOVED BRETHREN:

We deem it necessary to prefix to our Book of Discipline a brief statement of our rise and progress, which we hope will be satisfactory, and conducive to your growth and edification in the knowledge of our Lord Jesus Christ. In November, 1787, the colored people belonging to the Methodist Society of Philadelphia convened together, in order to take into consideration the evils under which they labored, arising from the unkind treatment of their white brethren, who considered them a nuisance in the house of worship, and even pulled them off their knees, while in the act of prayer, and ordered them to the back seats. For these, and various other acts of unchristian conduct, they considered it their duty to devise a plan in order to build a house of their own, to worship God under their own vine and fig tree. In this undertaking they met with great opposition from an elder of the Methodist Church, (J. M'C.), who threatened that if they did not give up the building, erase their names from the subscription paper, and make acknowledgements for having attempted such a thing, that in three months they should all be publicly expelled from the Methodist Society. Not considering them-

selves bound to obey this injunction, and being fully satisfied that they would be treated without mercy, they sent in their resignations.

Being now as outcasts, they had to seek for friends where they could; and the Lord put it into the hearts of Dr. Benjamin Rush, Mr. R. Ralston, and other respectable citizens, to interpose for them, both by advice and assistance, in getting their building finished. Bishop White also aided them and ordained one from among themselves, after the order of the Protestant Episcopal Church, to be their pastor.

In 1793 the number of the serious people of color having increased, they were of different opinions respecting the mode of religious worship; and, as many felt a strong partiality for that adopted by the Methodists, Richard Allen with the advice of some of his brethren, proposed erecting a place of worship on his own ground and at his own expense, as an African Methodist meeting house. As soon as the preachers of the Methodist Church in Philadelphia came to the knowledge of this, they opposed it with all their might, insisting that the house should be made over to the Conference, or they would publish them in the newspapers as imposing on the public, as they were not Methodists. However, the building went on, and, when finished, they invited Francis Asbury, then Bishop of the Methodist Episcopal Church, to open the house for divine service, which invitation he accepted, and the house was named Bethel. (See Gen. 28: 19.)

It was now proposed by the resident elder, (J. M'C.), that they should have the church incorporated, that they might receive any donation or legacy, as well as enjoy any other advantages arising therefrom; this was agreed to; and in

order to save expense, the elder proposed drawing it up for them. But they soon found that he had done it in such a manner as entirely deprived them of the liberty they expected to enjoy; so that, by this stratagem, they were again brought into bondage by the Methodist preachers.

In this situation they experienced grievances too numerous to mention. At one time the elder, (J. S.) demanded the keys of the house, with the books and papers belonging thereto; telling them at other times they should have no more meetings without his leave, and that the house was not theirs, but belonged to the Methodist Conference. Finding themselves thus embarrassed, they consulted a lawyer, who informed them that by means of a supplement they could be delivered from the grievances under which they labored. The congregation unanimously agreed to sign the petition for a supplement, which the Legislature of Pennsylvania readily granted; and they were liberated from the difficulties which they had experienced for many years. They now hoped to be free from any other perplexity; but they soon found that their proceedings exasperated their opponents. In order to accommodate matters, they proposed supplying them with preaching if they would give six hundred dollars per year to the Methodist Society. The congregation not consenting, they fell to four hundred dollars, but the people were not willing to give more than two hundred dollars per year. For this sum they were to preach for them twice a week during the year. But it proved to be only six or seven times a year, and sometimes by such preachers as were not acceptable to the Bethel people, and not in much esteem among the Methodists as preachers. The Bethel people being dissatisfied with such conduct, induced the trustees

to pass a resolution to give but one hundred dollars per year to the Methodist preachers. When a quarterly payment of the last sum was tendered, it was refused and sent back, insisting on the two hundred dollars, or they would preach no more for them. At this time they pressed strongly to have the supplement repealed; this they could not comply with.

They then waited on Bishop Asbury, and proposed taking a preacher to themselves, and supporting him in boarding and salary, provided he would attend to the duties of the Church, such as visiting the sick, burying the dead, baptizing, and administering the sacrament. The Bishop observed, "He did not think that there was more than one preacher belonging to the Conference that would attend to these duties, and that was Richard Allen."

The Bishop was then informed that they would pay a preacher four or five hundred dollars a year, if he would attend to all the duties of their church that they should expect. He replied, "We will not serve you on such terms."

Shortly after this an elder, (S. R.) then in Philadelphia, declared, that unless they would repeal the supplement, neither he, nor any of the Methodist preachers, traveling or local, would preach any more for them; so they were left to themselves. At length the preachers and stewards belonging to the Academy\* proposed serving them on the same terms that they had offered to the St.

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\*The Academy Church, now known as the Union, is still standing, and is situated on Fourth Street, between Market and Arch, a most flourishing congregation.

George's† preachers; and they preached for them better than twelve months, and then demanded one hundred and fifty dollars per year. This not being complied with, they declined preaching for them, and they were once more left to themselves, as an edict was passed by the elder, that if any local preacher served them he should be expelled from the Connection. John Emery, the elder of the Academy, published a circular letter in which they were disowned by the Methodists. A house was also fitted up, not far from Bethel, and an invitation given to all who desired to be Methodists to resort thither; but being disappointed in this plan, Robert R. Roberts, the resident elder of St. George's charge, came to Bethel, and insisted on preaching to them and taking the spiritual charge, for they were Methodists. He was told he should come on some terms with the trustees; his answer was that he did not come to consult with Richard Allen, nor the Trustees, but to inform the congregation that on next Sabbath day he would come and take the charge; they told him he could not preach for them under existing circumstances. However, at the appointed time he came; but having taken previous advice, they had their preacher in the pulpit when he came, and the house was so fixed that he could not get more than half way to the pulpit. Finding himself disappointed, he appealed to those who came with him, as witnesses, that "That man," (meaning the preacher) "had taken his appointment."

Several respectable white citizens, (who knew

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†St. George's was then a mission post of the M. E. Church, situated on Fourth Street below Vine, Philadelphia. It is now a flourishing congregation.

the colored people had been ill-used) were present and told them not to fear, for they would see them righted, and not suffer Roberts to preach in a forcible manner; after which Roberts went away.

The next elder stationed at Philadelphia was Robert Birch, who, following the example of his predecessor, came and published a meeting for himself, but the aforementioned method was adopted, and he had to go away disappointed. In consequence of this, he applied to the Supreme Court for a writ of *Mandamus*, to know why the pulpit was denied him, being an elder. This brought on a lawsuit, which ended in favor of Bethel. Thus, by the providence of God, they were delivered from a long, distressing and expensive suit, which could not be resumed, being determined by the Supreme Court; for this mercy they were unfeignedly thankful.

About this time the colored people in Baltimore and other places, were treated in a similar manner as those in Philadelphia, who, rather than go to law, were compelled to seek places of worship for themselves. This induced the people of Philadelphia to call a general convention in April, 1816, to form a Connection; delegates appointed to represent different churches met thos. of Philadelphia, and taking into consideration their grievances, and in order to secure their privileges and promote union among themselves, it was

*Resolved*, "That the people of Philadelphia, Bal-

timore, and all other places who should unite with them, should become one body, under the name and style of the 'African Methodist Episcopal Church.'

We believe that it was the design of a gracious Providence, in thus uniting us, to mark out a way by which the despised African race might have an opportunity of receiving from their own brethren that religious instruction from which they had been kept by persons claiming to be their superiors, and thereby privileged to sit under their own vine and fig tree; and though opposed by the prejudices of the times, persecuted by the tongue of calumny, and buffeted by the great adversary of God and man, we have had the happiness of seeing the pleasure of the Lord prospering in our hands, to whom we appeal for our good conscience in Jesus Christ. The work of God has spread, through our instrumentality, from Philadelphia throughout the entire United States, and into Canada, the West Indies, South America and Africa.

We esteem it our duty and privilege, most earnestly to recommend to our Church, our form of Discipline, revised and improved, which has been founded on the experience of a long series of years.

We wish to see this little publication in the houses of all our members; and the more so as it contains the articles of religion, more or less main-

tained, in part or in whole, by every Reformed Church in the world.

Far from wishing you to be ignorant of our doctrines, or any part of our Discipline, we desire you to read, mark, and inwardly digest the whole. You ought, next to the Word of God, to procure the canons of the Church to which you belong.

We remain your affectionate brethren and pastors, who labor night and day, both in public and private, for your good.

BENJAMIN T. TANNER,  
BENJAMIN F. LEE,  
EVANS TYREE,  
CHARLES S. SMITH,  
CORNELIUS T. SHAFFER,  
LEVI J. COPPIN,  
HENRY B. PARKS,  
JOSEPH S. FLIPPER,  
J. ALBERT JOHNSON,  
WILLIAM H. HEARD,  
JOHN HURST,  
WILLIAM D. CHAPPELLE,  
JOSHUA H. JONES,  
JAMES M. CONNOR,  
WILLIAM W. BECKETT,  
ISAAC N. ROSS,

*Bishops of the African Methodist Episcopal Church.*

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**PART I.**

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**EPISCOPACY AND DOCTRINES.**

- I. EPISCOPACY.
- II. ARTICLES OF RELIGION.
- III. THE CATECHISM.
- IV. THE GENERAL RULES.
- V. BAND SOCIETIES.
- VI. WORSHIP.
- VII. CLASSES AND LEADERS.
- VIII. MATRIMONIAL RELATIONS.

## CHAPTER I.

### EPISCOPACY.

The preachers and members of our Church having become a distinct body of people, by reason of separation from our brethren of the Methodist Episcopal Church found it necessary at their first General Conference\* in April, 1816, to elect one from their own body, who was adequate to be set apart in holy orders, to superintend the connection that was then formed. The Rev. Richard Allen, who had been ordained to preach by Bishop Asbury, of the M. E. Church, 17 years previous, was unanimously elected to fill that office; and on the 11th day of April, 1816, the said Rev. Richard Allen was solemnly set apart for the Episcopal office, by prayer and the imposition of the hands of five regularly ordained ministers, one of whom, Absalom Jones, was a priest of the Protestant Episcopal Church; who was then, and continued in good standing under the Diocese of the Right Rev. Bishop White, of Pennsylvania; at which time the General Conference, in

\* Organizing Convention.

Philadelphia did unanimously receive the said Richard Allen as their Bishop, being fully satisfied with the validity of his Episcopal ordination.

The continuation of the Episcopacy in our church is as follows:

Rev. Morris Brown was ordained Bishop in Philadelphia, Pa., May 25, 1828.

Rev. Edward Waters was ordained Bishop in Philadelphia, Pa., May 16, 1836.

Rev. William Paul Quinn was ordained Bishop in Pittsburg, Pa., May 13, 1844.

Revs. Willis Nazry and Daniel A. Payne were ordained Bishops in New York, N. Y., May 13, 1852.

Revs. Alexander W. Wayman and Jabez Pitt Campell were ordained Bishops in Philadelphia, Pa., May 23, 1864.

Revs. James A. Shorter, Thomas M. D. Ward and John M. Brown were ordained Bishops in Washington, D. C., May 25, 1868.

Revs. Henry M. Turner, William F. Dickerson and Richard H. Cain were ordained Bishops in Saint Louis, Mo., May 20, 1880.

Revs. Richard R. Disney, ordained by Bishop A. W. Wayman in the B. M. E. Church, entered the Episcopacy of the A.

M. E. Church in 1884, when the B. M. E. Church united with the A. M. E. Church.

Revs. Wesley J. Gaines, Benjamin W. Arnett, Benjamin T. Tanner and Abraham Grant were ordained Bishops in Indianapolis, Ind., May 24, 1888.

Revs. Benjamin F. Lee, Moses B. Salter and James A. Handy were ordained Bishops in Philadelphia, Pa., May 19, 1892.

Revs. William B. Derrick, Josiah H. Armstrong and James C. Embry were ordained Bishops in Wilmington, N. C., May 19, 1896.

Revs. Evans Tyree, Morris M. Moore, Charles S. Smith, Cornelius T. Shaffer and Levi J. Coppin were ordained Bishops in Columbus, O., May 23, 1900.

Revs. Edward W. Lampton, Henry B. Parks, Joseph S. Flipper, J. Albert Johnson and William H. Heard were ordained Bishops in Norfolk, Va., May 20, 1908.

Revs. John Hurst, William D. Chappelle, Joshua H. Jones and James M. Connor were ordained Bishops in Kansas City, Mo., May 22, 1912.

Revs. William W. Beckett and Isaac N. Ross were ordained Bishops in Philadelphia, Pa., May 21, 1916.

## CHAPTER II.

## ARTICLES OF RELIGION.

*I. Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the Maker and Preserver of all things, visible and invisible. — And in unity of this Godhead, there are three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

*II. Of the Word or Son of God, who was made very man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us,

and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

### *III. Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

### *IV. Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

### *V. The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

The names of the canonical books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher; Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

All the books of the New Testament, as they are commonly received, we do receive and account Canonical.

#### *VI. Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts

thereof, of necessity, be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

### *VII. Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

### *VIII. Of Free Will.*

The Condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ preventing us, that we may have a good will, and working with us when we have that good will.

### *IX. Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour

Jesus Christ by faith, and not for our own works and deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

### X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruits.

### XI. *Of Works of Supererogation.*

Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

*XII. Of Sin After Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again and amend our lives. And therefore they are to be condemned, who say that they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

*XIII. Of the Church.*

The Visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things, that of necessity are requisite to the same.

*XIV. Of Purgatory.*

The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded on no warrant of

Scripture, but repugnant to the word of God.

*XV. Of Speaking in the Congregation such a Tongue as the People Understand*

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the Sacraments in tongue not understood by the people.

*XVI. Of the Sacraments.*

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments that is to say; Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles and partly are states of life allowed in the

Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi. 29.

### XVII. *Of Baptism.*

Baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the church.

### XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partak-

ing of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

### XIX. *Of Both Kinds.*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

### XX. *Of the one Oblation of Christ, finished upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satis-

faction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ, for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

#### *XXI. Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's Law, either to vow the estate of single life or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

#### *XXII. Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs,

which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the conscience of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

*XXIII. Of the Rulers of the United States of America.*

The President, the Congress, the General Assemblies, the Governors and the Councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States of America, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.\*

\*Obedience to Civil Government, however, is one of the principal duties of all men, and was honored by our Lord and His Apostles. Though differing in form and polity, all righteous governments rightfully command the obedience, loyalty support and defence of all Christians, whom they control and protect.

*XXIV. Of Christian Men's Goods.*

The riches and goods of Christians are not common as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

*XXV. Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men, by our Lord Jesus Christ, and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

## CHAPTER III.

## CATECHISM ON FAITH.

I. *Question 1.* What is it to be justified?

*Answer.* To be pardoned and received into God's favor, into such a state, that, if we continue therein, we shall be finally saved.

*Ques. 2.* Is faith the condition of justification?

*Ans.* Yes, for every one that believeth not, is condemned; and every one who believes, is justified.

*Ques. 3.* But must not repentance and works meet for repentance, go before this faith?

*Ans.* Without doubt; if by repentance you mean conviction of sin, and by works meet for repentance, obeying God as far as we can; forgiving our brother, leaving off from evil, doing good, and using his ordinances according to the power we have received.

*Ques. 4.* What is faith?

*Ans.* Faith in general is a divine, super-

natural evidence, or conviction of things not seen—not discoverable by our bodily senses—as being either past, future or spiritual. Justifying faith implies not only a divine evidence or conviction, that God was in Christ, reconciling the world to himself, but a sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him.

*Ques. 5.* Have all Christians this faith? May not a man be justified and not know it?

*Ans.* That all true Christians have such faith as implies assurance of God's love, appears from Rom. viii. 15; 2 Cor. xiii. 5; Eph. iv. 3-12; Heb. viii. 10; 1 John iv. 10; v. 19. And that no man can be justified and not know it, appears further from the nature of the thing; for faith after repentance, is ease after pain, rest after toil, light after darkness. It appears also from the immediate, as well as the distant fruits thereof.

*Ques. 6.* But may not a man go to heaven without it?

*Ans.* It does not appear from Holy Writ that a man who has heard the gospel can;

Mark xvi. 16, whatever a heathen may do.  
Rom. ii. 14.

*Ques. 7.* What are the immediate fruits of justifying faith?

*Ans.* Peace, joy, love, power over all outward sin, and power to keep down inward sin.

*Ques. 8.* Does any one believe who has not the witness in himself, or any longer than he sees, loves and obeys God?

*Ans.* We apprehend not, *seeing* God being the very essence of faith; love and obedience being the inseparable properties of it.

*Ques. 9.* What sins are consistent with justifying faith?

*Ans.* No wilful sin. If a believer wilfully sins, he casts away his faith. Neither is it possible he should have justifying faith again without previously repenting.

*Ques. 10.* Must every believer come into a state of doubt or fear, or darkness? Will he do so unless by ignorance or unfaithfulness? Does God otherwise withdraw himself?

*Ans.* It is certain a believer need never come again into condemnation. It seems he need not come into a state of doubt or

fear, or darkness, and that (ordinarily at least) he will not unless by ignorance or unfaithfulness. Yet it is true, that the first joy seldom lasts long; that it is followed by doubts and fears; and that God frequently permits great heaviness before any large manifestation of himself.

*Ques. 11.* Are works necessary to the continuance of faith?

*Ans.* Without doubt; for many forfeit the free gift of God, either by sins of omission or commission.

*Ques. 12.* Can faith be lost for want of works?

*Ans.* It cannot but through disobedience.

*Ques. 13.* How is faith made perfect by works?

*Ans.* The more we exert our faith, the more it is increased. To him that hath shall be given.

*Ques. 14.* St. Paul says, Abraham was not justified by works; St. James, he was justified by works. Do they not contradict each other?

*Ans.* No; 1st, Because they do not speak of the same justification. St. Paul speaks of that justification which was when Abraham was seventy-five years old, about twenty

years before Isaac was born. St. James of that justification, which was when he offered up Isaac on the altar; 2nd, Because they do not speak of the same works: St. Paul speaking of works that precede faith; St. James, of works that spring from it.

*Ques. 15.* In what sense is Adam's sin imputed to all mankind?

*Ans.* In Adam all die, *i. e.*, 1st, Our bodies then become mortal; 2nd, Our souls died, *i. e.*, were disunited from God. And hence, 3d, We are all born with a sinful, devilish nature, by reason whereof; 4th, We are children of wrath, liable to death eternal. Rom. v. 18; Eph. ii. 3.

*Ques. 16.* In what sense is the righteousness of Christ imputed to all mankind, or to believers?

*Ans.* We do not find it expressly affirmed in Scripture, that God imputes the righteousness of Christ to any; although we do find that faith is imputed to us for righteousness. The text, "As by one man's disobedience, many were made sinners, so by the obedience of one, many were made righteous," we conceive, means; by the merits of Christ all men are cleared from the guilt of Adam's actual transgression. We conceive further, Through the obed-

ience and death of Christ, 1st, The bodies of all men become immortal after the resurrection; 2d, Their souls receive a capacity of spiritual life; and 3d, An actual spark or seed thereof; 4th ,All believers become children of grace reconciled to God, and 5th, made partakers of the divine nature.

*Ques. 17.* Have we, then, unawares, leaned too much towards Calvinism?

*Ans.* We are afraid we have.

*Ques. 18.* Have we not also leaned towards Antinomianism?

*Ans.* We are afraid we have.

*Ques 19.* What is Antinomianism?

*Ans.* The doctrines which make void the law through faith.

*Ques. 20.* What are the main pillars thereof?

*Ans.* 1st, That Christ abolished the moral law; 2d, That therefore Christians are not obliged to observe it; 3d, That one branch of Christian liberty is liberty from obeying the commandments of God; 4th, That it is bondage to do a thing because it is commanded, or forbear because it is forbidden; 5th, That a believer is not obliged to use the ordinances of God to do good works; 6th, That a preacher ought not to exhort

to good works; not unbelievers, because it is hurtful; not believers, because it is needless.

*Ques. 21.* What was the occasion of St. Paul's writing his epistle to the Galatians?

*Ans.* The coming of certain men amongst the Galatians, who taught, "Except ye be circumcised and keep the law of Moses, ye cannot be saved."

*Ques. 22.* What is his main design herein?

*Ans.* To prove 1st, That no man can be saved, or justified by the works of the law, either moral or ritual; 2d, That every believer in Christ is justified by faith without the works of the law.

*Ques. 23.* What does he mean by the works of the law? Gal. ii. 16, etc.

*Ans.* All works which do not spring from faith in Christ.

*Ques. 24.* What by being under the law? Gal. iii. 23.

*Ans.* Under the Mosaic dispensation.

*Ques. 25.* What law has Christ abolished?

*Ans.* The Ritual law of Moses.

*Ques. 26.* What is meant by liberty? Gal. v. 1.

*Ans.* Liberty, 1st, from the law, 2d, from sin.

II. *Question 1.* How comes what is written on justification to be so intricate and obscure? Is this obscurity from the nature of the thing itself, or from the fault or weakness of those who generally treated about it?

*Answer.* We apprehend this obscurity does not arise from the nature of the subject; but partly from the extreme warmth of most writers who have treated it.

*Ques. 2.* We affirm that faith in Christ is the sole condition of justification. But does not repentance go before that faith? Yea, and, supposing that there be opportunity for them, fruits or works meet for repentance?

*Ans.* Without doubt they do.

*Ques. 3.* How then can we deny them to be conditions of justification? Is not this a mere strife of words?

*Ans.* It seems not, though it has been grievously abused. But so the abuse cease, let the use remain.

*Ques. 4.* Shall we read over together Mr. Baxter's aphorisms concerning justification?

*Ans.* By all means.

*Ques.* 5. Is an assurance of God's pardoning love absolutely necessary to our being in his favor? Or may there possibly be some exempt cases?

*Ans.* We dare not possibly say there are not.

*Ques.* 6. Is such an assurance absolutely necessary to inward and outward holiness?

*Ans.* To inward we apprehend it is; to outward holiness, we incline to think not.

*Ques.* 7. Is it indispensably necessary to final salvation?

*Ans.* Love hopeth all things. We know not how far any man may fall under the case of invincible ignorance.

*Ques.* 8. But what can we say of one of our own society who dies without it; as I. W., at London?

*Ans.* It may possibly be an exempt case (if the fact was really so.) But we determine nothing; we leave his soul in the hands of Him who made it.

*Ques.* 9. Does a man believe any longer than he feels reconciled to God?

*Ans.* We conceive not. But we allow there may be infinite degrees of seeing God; even as many as there are between him that

sees the sun, when it shines on his eyelids closed, and him who stands with his eyes wide open in the full blaze of his beams.

*Ques. 10.* Does a man believe any longer than he loves God?

*Ans.* In no wise. For neither circumcision nor uncircumcision avails, without faith working by love.

*Ques. 11.* Have we duly considered the case of Cornelius? Was he not in the favor of God when his prayer and alms came up for a memorial before God, *i. e.*, before he believed in Christ?

*Ans.* It does seem that he was in some degree. But we speak not of those who have heard the Gospel.

*Ques. 12.* But were those works of his splendid sins?

*Ans.* No; nor were they done without the grace of Christ.

*Ques. 13.* How then can we maintain that all works, done before we have a sense of the pardoning mercies of God, are sins? And as such an abomination to him?

*Ans.* The works of him who has heard the gospel, and does not believe, are not done as God hath willed or commanded them to be done. And yet we know not

how to say, that they are an abomination to the Lord in him who feareth God, and from that principle does the best he can.

*Ques.* 14. Seeing there is so much difficulty on this subject, can we deal too tenderly with them that oppose us?

*Ans.* We cannot unless we were to give up any part of the truth of God.

*Ques.* 15. Is a believer constrained to obey God?

*Ans.* At first he often is; the love of Christ constraineth him. After this he may obey or he may not; no constraint being laid on him.

*Ques.* 16. Can faith be lost through disobedience?

*Ans.* It can. A believer first inwardly disobeys, inclines to sin with his heart; then his intercourse with God is cut off, *i. e.*, his faith is lost. And after this he may fall into outward sin, being now weak and like another man.

*Ques.* 17. How can such a one recover faith?

*Ans.* By repenting and doing the first works. Rev. ii. 5.

*Ques.* 18. Whence is it that so great a majority of those who believe, fall more or less into doubt or fear?

*Ans.* Chiefly from their own ignorance or unfaithfulness; often from their own not watching unto prayer; perhaps from some defect or want of the power of God in the preaching they hear.

*Ques. 19.* Is there not a defect in us? Do we preach as we did at first? Have we not changed our doctrines?

*Ans. 1st.* At first we preached almost wholly to unbelievers. To those, therefore, we spake almost continually of remission of sin through the death of Christ and the nature of faith in his blood. And so we do still among those who need to be taught the first elements of the Gospel of Christ.

*2d.* But those in whom the foundation is already laid, we exhort to go on to perfection, which we did not see so clearly at first, although we occasionally spoke of it from the beginning.

*3d.* Yet we now preach, and that continually, faith in Christ, as our prophet, priest, and king; at least as clearly, as strongly and as fully, as we did several years ago.

*Ques. 20.* Do not some of our preachers preach too much of the wrath, and too little of the love of God?

*Ans.* We fear that they have leaned to that extreme, and hence some of their hearers have lost the joy of faith.

*Ques. 21.* Need we ever preach the terrors of the Lord to those who know they are accepted of him?

*Ans.* No; it is folly so to do, for love is to them the strongest of all motives.

*Ques. 22.* Do we ordinarily represent a justified state so great and happy as it is?

*Ans.* Perhaps not; a believer walking in the light is inexpressibly great and happy.

*Ques. 23.* Should we not have a care of depreciating justification, in order to exalt the state of full sanctification?

*Ans.* Undoubtedly we should beware of this, for one may insensibly slide into it.

*Ques. 24.* How should we avoid it?

*Ans.* When we are going to speak of entire sanctification, let us first describe the blessing of a justified state, as strongly as possible.

*Ques. 25.* Does not the truth of the Gospel lie very near both Calvinism and Antinomianism?

*Ans.* Indeed it does, as it were within a hair's breadth; so that it is altogether foolish and sinful, because we do not altogether

agree with one or the other, to run from them as far as we can.

*Ques. 26.* Wherein may we come to the very verge of Calvinism?

*Ans. 1st.* In ascribing all good to the free grace of God. *2d.* In denying all natural free-will, and all power antecedent to grace; and, *3d.* In excluding all merit from man even for what he has or does by the grace of God.

*Ques. 27.* Wherein may we come to the edge of Antinomianism?

*Ans. 1st.* In exalting the merits and love of Christ. *2d.* In rejoicing evermore.

*Ques. 28.* Does faith supersede (set aside the necessity of) holiness or good works?

*Ans.* In nowise. So far from it that it implies both as a cause does its effects.

III. *Ques. 1.* Can an unbeliever (whatever he be in other respects) challenge anything of God's justice?

*Ans.* He cannot, nothing but hell; and this is a point on which we cannot insist too much.

*Ques. 2.* Do we exempt men of their own righteousness, as we did at first? Do we sufficiently labor, when they begin to be

convinced of sin, to take away all they lean upon? Should we not then endeavor, with all our might, to overturn their false foundation?

*Ans.* This was at first one of our principal points; and it ought to be so still; for till all other foundations are overturned, they cannot build on Christ.

*Ques. 3.* Did we not then purposely throw them into convictions; into strong sorrow and fear? Nay, did we not strive to make them inconsolable, refusing to be comforted?

*Ans.* We did. And so should we do still; for the stronger the conviction the speedier is the deliverance. And none so soon receive the peace of God, as those who steadily refuse all other comfort.

*Ques. 4.* What is sincerity?

*Ans.* Willingness to know and do the whole will of God. The lowest species thereof seems to be faithfulness in that which is little.

*Ques. 5.* Has God any regard for man's sincerity?

*Ans.* So far, that no man in any state can possibly please God without it; neither in any moment wherein he is not sincere.

*Ques.* 6. But can it be conceived that God has any regard to the sincerity of an unbeliever?

*Ans.* Yes, so much that if he perseveres therein God will infallibly give him faith.

*Ques.* 7. What regard may we conceive him to have to the sincerity of a believer?

*Ans.* So much that in every sincere believer he fulfills all the great and precious promises.

*Ques.* 8. Whom do you term a sincere believer?

*Ans.* One that walks in the light, as God is in the light.

*Ques.* 9. Is sincerity the same with a single eye?

*Ans.* Not altogether; the latter refers to our intentions, the former to our wills or desires.

*Ques.* 10. Is it not all in all?

*Ans.* All will follow persevering sincerity. God gives everything with it; nothing without it.

*Ques.* 11. Are not then sincerity and faith equivalent terms?

*Ans.* By no means. It is at least as nearly related to works as it is to faith. For example; who is sincere before he believes?

He that then does all he can; he that, according to the power he has received, brings forth fruits meet for repentance. Who is sincere after he believes? He that, from a sense of God's love, is zealous of all good works.

*Ques. 12.* Is not sincerity what St. Paul terms a willing mind? 1 Cor. viii. 12. Yes, if the word were taken in a general sense; for it is a constant disposition to use all the grace given.

*Ques. 13.* But do we not then set sincerity on a level with faith?

*Ans.* No; for we allow a man may be sincere and not be justified, as he may be penitent and not be justified (not as yet) but he cannot have faith and not be justified. The very moment he believes he is justified.

*Ques. 14.* But do we not give up faith and put sincerity in its place as the condition of our acceptance with God?

*Ans.* We believe it is one condition of our acceptance, as repentance likewise is. And we believe it is a condition of our continuing in a state of acceptance with God. Yet we do not put it in the place of faith. It is by faith the merits of Christ

are applied to my soul. But if I am not sincere they are not applied.

*Ques.* 15. Is not this that going about to establish your own righteousness, whereof St. Paul speaks?

*Ans.* St. Paul there manifestly speaks of unbelievers who sought to be accepted for the sake of their own righteousness. We do not seek to be accepted for the sake of our sincerity; but through the merits of Christ alone. Indeed, so long as any man believes, he cannot go about (in St. Paul's sense) to establish his own righteousness.

*Ques.* 16. But do you consider that we are under the covenant of grace; and that the covenant of works is now abolished?

*Ans.* All mankind are under the covenant of grace, from the very hour that the original promise was made. If by the covenant of works you mean that of un-sinning obedience made with Adam before the fall; no man but Adam was ever under that covenant, for it was abolished before Cain was born. Yet it is not so abolished, but that it will stand, in a measure, even to the end of the world; that is if we do this, we shall live; if not, we shall die eternally; if we do well we shall live with God in glory; if evil, we shall die the second

death. For every man shall be judged in that, and rewarded according to his works.

*Ques. 17.* What means then; to him that believeth, his faith is counted for righteousness?

*Ans.* That God forgives him that is unrighteous as soon as he believes, accepting his faith instead of perfect righteousness. But then, observe, universal righteousness follows though it did not precede faith.

*Ques. 18.* But is faith thus counted to us for righteousness, at whatsoever time we believe?

*Ans.* Yes. In whatsoever moment we believe all our past sins vanish away. They are as though they never had been, and we stand clear in the sight of God.

*Ques. 19.* Are not the assurance of faith, the inspiration of the Holy Ghost, and the revelation of Christ in us, terms of nearly the same import?

*Ans.* He that denies one of them, must deny all; they are so closely connected.

*Ques. 20.* Are they ordinarily, where the pure gospel is preached, essential to our acceptance?

*Ans.* Undoubtedly they are, and as such to be insisted on in the strongest terms.

*Ques. 21.* Is not the whole dispute of salvation by faith, or by works, a mere strife of words?

*Ans.* In asserting salvation by faith we mean this: 1st, That pardon (salvation begun) is received by faith, producing works. 2d. That holiness (salvation continued) is faith working by love. 3d. That Heaven, (salvation finished) is the reward of this faith.

If you assert salvation by works, or by faith and works, mean the same thing, (understanding by faith, the revelation of Christ in us, by salvation, pardon, holiness, glory), we will not strive with you at all. If you do not, this is not a strife of words, but the very vitals, the essence of Christianity is the thing in question.

*Ques. 22.* Wherein does our doctrine now differ from that preached by Mr. Wesley at Oxford?

*Ans.* Chiefly in these two points; 1st, He then knew nothing of that righteousness of faith in justification; nor 2d, Of that nature of faith itself, as implying consciousness of pardon.

*Ques. 23.* May not some degree of the love of God go before a distinct sense of justification?

*Ans.* We believe it may.

*Ques. 24.* Can any degree of holiness or sanctification?

*Ans.* Many degrees of outward holiness may; yea, and some degrees of meekness, and several other tempers which would be branches of Christian holiness, but that they do not spring from Christian principles. For the abiding love of God cannot spring but from a faith in a pardoning God. And no true Christian holiness can exist without that love of God for its foundation.

*Ques. 25.* Is every man as soon as he believes a new creature, sanctified, pure in heart? Has he then a new heart? Does Christ dwell therein? And is he a temple of the Holy Ghost?

*Ans.* All these things may be affirmed of every believer in a true sense. Let us not, therefore, contradict those who maintain it. Why should we contend about words?

**IV. Question 1.** How much is allowed by our brethren who differ from us in regard to sanctification?

*Ans.* They grant, 1st, That every one must be entirely sanctified in the article of death; 2d, That until then a believer daily grows in grace, comes nearer and nearer to

perfection; 3d, That we ought to be continually pressing after this, and exhort all others to do so.

*Ques. 2. What do we allow them?*

*Ans.* We grant, 1st, That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, or made perfect in love, till a little before death; 2d, That the term "sanctified" is continually applied by St. Paul to all that were justified, and were true believers; 3d, That by this term alone, he rarely (if ever) means, saved from all sin; 4th, That consequently, it is not proper to use it in this sense, without adding the words "entirely," "wholly," or the like; 5th, That the inspired writers almost continually speak of, or to those who were justified; but very rarely either of or to those who were wholly sanctified; 6th, That, consequently, it behooves us to speak in public almost continually of the state of justification, but more rarely, at least in full and explicit terms, concerning entire sanctification.

*Ques. 3. What then is the point wherein we divide?*

*Ans.* It is this: Whether we should ex-

pect to be saved from all sin, before the article of death.

*Ques.* 4. Is there any clear Scripture promise of this; that God will save us from all sin?

*Ans.* There is, Ps. cxxx. 8: "He shall redeem Israel from all iniquities."

This is more largely expressed in the prophecy of Ezekiel xxxvi. 25, 29: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. "I will also save you from all your uncleanness." No promise can be more clear. And to this the Apostle plainly refers in that exhortation: "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 10. Equally clear and expressive is that ancient promise: "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." Deut. xxx. 6.

*Ques.* 5. But does any assertion answerable to this occur in the New Testament?

*Ans.* There does, and that laid down in the plainest terms. "For this purpose the Son of God was manifested, that he might

destroy the works of the devil." 1 John iii. 8: The works of the devil—without any limitation or restriction; but all sin is the work of the devil. Parallel to which is that assertion of St. Paul, Eph. v. 25, 27: "Christ loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

And to the same effect is that assertion; "God sending his own Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans viii. 3, 4.

*Ques.* 6. Does the New Testament afford any further ground for expecting to be saved from all sin?

*Ans.* Undoubtedly it does; both in those prayers and commands, which are equivalent to the strongest assertions.

*Ques.* 7. What prayers do you mean?

*Ans.* Prayers for entire sanctification; which, were there no such thing, would be mere mockery of God. Such, in particular, are, 1st, Deliver us from evil; or rather, from the evil one. Now when this is done,

when we are delivered from all evil, there can be no sin remaining.

2nd; "Neither pray I for these alone, but for them also which believe on me through their word, that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." "I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou has loved me." John xvii. 20, 21, 23.

3d; "I bow my knees unto the God and Father of our Lord Jesus Christ," "that he would grant you, according to the riches of his glory to be strengthened with might by his spirit in the inner man; that Christ may dwell in your heart by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. iii. 14, 16-19.

4th; "The very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body, be preserved blameless

unto the coming of our Lord Jesus Christ."

1 Thess. v. 23.

*Ques. 8.* What command is there to the same effect?

*Ans.* 1st; "Be ye perfect, as your Father which is in heaven is perfect." Matt. v. 48.

2d; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii. 37. But if the love of God fill all the heart, there can be no sin there.

*Ques. 9.* But how does it appear that this is to be done before the article of death?

*Ans.* 1st, from the very nature of a command, which is not given to the dead, but to the living; therefore, "Thou shalt love the Lord thy God with all thy heart," cannot mean, Thou shalt do this when thou diest, but while thou livest; 2d, from express texts of Scripture; "The grace of God which bringeth salvation, hath appeared to all men; teaching us that, denying ungodliness and every worldly lust, we should live soberly, righteously, and godly, in the present world; looking for that blessed hope Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and

purify unto himself a peculiar people, zealous of good works." Titus ii. 11-14. "He hath raised up a horn of salvation for us in the house of his servant David," "to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, should serve him without fear, in holiness and righteousness before him all the days of our life." Luke i. 69, 72-75.

*Ques.* 10. Does not the harsh preaching of perfection tend to bring believers into a kind of bondage or slavish fear?

*Ans.* It does. Therefore we should always place it in the most amiable light, so that it may excite only hope, joy and desire.

*Ques.* 11. Why may we not continue in the joy of faith, even till we are made perfect?

*Ans.* Why, indeed! Since holy grief does not quench this joy; since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable.

*Ques.* 12. Do we not discourage believers from rejoicing evermore?

*Ans.* We ought not to do so. Let them

all their time rejoice unto God, so it be with reverence. And even if lightness or pride should mix with their joy, let us not strike at the joy itself (this is the gift of God), but at the lightness or pride, that the evil may cease and the good remain.

*Ques. 13.* Ought we to be anxiously careful about perfection, lest we should die before we have attained it?

*Ans.* In nowise. We ought to be thus careful for nothing, either spiritual or temporal.

*Ques. 14.* But ought we not to be troubled on account of the sinful nature which still remains in us?

*Ans.* It is good to have a deep sense of this, and to be much ashamed before the Lord. But this should only incite us the more earnestly to turn unto Christ every moment, and to draw light, and life, and strength from him, that we may go on conquering and to conquer. And therefore, when the sense of our sins most abounds, the sense of his love should much more abound.

*Ques. 15.* Will our joy or our trouble increase as we grow in grace?

*Ans.* Perhaps both. But, without doubt,

our joy in the Lord will increase as our love increases.

*Ques.* 16. Is not the teaching believers to be continually poring over their inbred sin, the ready way to make them forget that they were purged from their former sin?

*Ans.* We find by experience it is; or to make them undervalue, and account it a little thing; whereas, indeed (though there are still greater gifts behind), this is inexpressibly great and glorious.

## CHAPTER IV.

## GENERAL RULES OF UNITED SOCIETIES.

1. In the latter part of the year 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning after redemption. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which, from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many others as desired to join with them (for their number increased daily), he gave those advices from time to time, which he judged most needful for them; and they always concluded their meetings with prayer suited to their several necessities.

2. This was the rise of the UNITED SOCIETY, first in Europe and then in America.

Such a society is no other than a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

3. That it may the more easily be discerned whether they are indeed working out their salvation, each Society is divided into smaller companies, called Classes, according to their respective places of abode. There are about twelve persons in a class, of whom one is styled the "Leader." It is his duty:

I. To see each person in his class once a week, at least; in order, 1st, To inquire how their souls prosper; 2nd, To advise, reprove, comfort or exhort, as occasion may require; 3rd, To receive what they are willing to give towards the relief of the Preachers, Church and Poor.

II. To meet the Ministers, and the Stewards of the Society, once a week; in order, 1st, To inform the Minister of any that are sick, or of any that walk disorderly, and will not be reproved. 2nd, To pay the Stewards what they have received from their several classes in the week preceding.

III. There is only one condition previously required of those who desire admission into these Societies—a desire to flee from the wrath to come, and to be saved from their sins. But wherever this is really fixed in the soul, it will be shown by its fruits.

(1) It is then expected of all who continue therein, that they shall continue to evidence their desire of salvation,

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced—such as,

The taking the name of God in vain;

The profaning the day of the Lord, either by doing ordinary work therin, or by buying and selling;

Drunkenness, or the drinking of spirituous liquors, unless in cases of necessity;

The buying and selling of men, women and children, with an intention to enslave them;

Fighting, quarreling, brawling, brother going to law with brother, returning evil for evil, or railing for railing, the using of many words in buying and selling;

The buying and selling goods that have not paid duty;

The giving or taking things on usury,

that is, unlawful interest;

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers;

Doing to others as we would not they should do unto us;

Doing what we know is not for the glory of God: as

The putting on of gold and costly apparel;

The taking such diversions as cannot be used in the name of the Lord Jesus;

The singing those songs, and the reading those books which do not tend to the knowledge or love of God;

Softness and needless self-indulgence;

Laying up treasure on earth;

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

(2) It is expected of all those who continue in these societies, that they shall continue to evidence their desire of salvation.

Second: By doing good; by being in everything merciful according to their power, as they have opportunity; doing good of every possible sort and, as far as is possible, to all men:

To their bodies, of the ability which God

giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison: To their souls, by instructing, reproving or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that we are not to do good unless we feel our hearts free to do it.

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more, as the world will love its own, and them only: By all possible diligence and frugality that the gospel may not be blamed.

By running with patience the race which is set before them, denying themselves, taking up their cross daily, submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them falsely for the Lord's sake.

(3) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation; Third, By attending upon all the ordinances of God. Such are:

The Public worship of God; The ministry

of the Word, either read or expounded ;  
The Supper of the Lord ;  
Family and private prayer ;  
Searching the Scriptures, fasting or abstinence.

These are the general rules of our societies ; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observes them not, who habitually breaks any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways ; we will bear with him for a season ; but if then he repent not, he hath no more place among us. We have delivered our own souls.

## CHAPTER V.

## BAND SOCIETIES.

I. *Rules.*

Two, three or four true believers who have confidence in each other, form a band. Only, it is to be observed, that in one of these bands all must be men or all women; and all married or all unmarried.

The design of our meeting is to obey that command of God—"Confess your faults one to another, and pray for one another, that ye may be healed."—James v. 16.

To this end we agree,

1. To meet once a week at least.
2. To come punctually at the hour appointed unless some extraordinary reason prevent.
3. To begin exactly at the hour, with singing or prayer.
4. To speak, each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in tempers, words or actions and temptations we have felt since last meeting.
5. To end every meeting with prayer, suited to the state of each person present.

6. To desire some person among us to speak of his own state first, and then to ask the rest in order, as many and as searching questions as may be, concerning their state, sins and temptations.

Some of the questions proposed to every one before he is admitted among us, may be to this effect:

1. Have you had the forgiveness of sins?

2. Have you peace with God, through our Lord Jesus Christ?

3. Have you the witness of God's Spirit with yours, that you are a child of God?

4. Is the love of God shed abroad in your heart?

5. Has no sin inward or outward domination over you?

6. Do you desire to be told of your faults?

7. Do you desire to be told of all your faults, and that plainly and home?

8. Do you desire that every one of us shall tell you, from time to time, whatsoever is in our hearts concerning you?

9. Consider: Do you desire we should tell you whatsoever we think, whatsoever we fear, concerning you?

10. Do you desire that in doing this, we should come as close as possible, that we

should cut to the quick, and search your heart to the bottom?

11. Is it your desire and design to be upon this, and all other occasions, entirely open so as to speak without disguise and without reserve?

Any of the preceding questions may be asked often as occasion requires, the four following at every meeting:

1. What known sins have you committed since our last meeting?

2. What particular temptations have you met with?

3. How were you delivered?

4. What have you thought, said or done of which you are in doubt, whether it be sin or not?

## 2. *Directions.*

You are supposed to have the faith that overcometh the world. To you, therefore, it is not grievous—

I. Carefully to abstain from doing evil; in particular,—

1. Neither to buy nor sell anything on the Lord's day.

2. To taste no spirituous liquors, nor dram of any kind, unless prescribed by a physician.

3. To be at a word both in buying and selling.

4. Not to mention the fault of any behind his back, and stop those short who do so.

5. To wear no needless ornaments such as rings, ear-rings, necklaces, lace, or ruffles.

6. To use no needless self-indulgence.

II. Zealously to maintain good works; in particular,—

1. To give alms of such things as you possess, and that according to your ability.

2. To reprove those who sin in your sight, and that in love and meekness of wisdom.

3. To be patterns of diligence and frugality, of self-denial, and taking up the cross daily.

III. Constantly to attend on all the ordinances of God: in particular,

1. To be at church at the Lord's Table, and at every public meeting of the bands at every opportunity.

2. To use private prayer every day, and family prayer if you are at the head of a family.

3. Frequently to read the Scriptures and meditate thereon.

4. To observe as days of fasting or abstinence all Fridays in the year.

## CHAPTER VI.

## PUBLIC WORSHIP.

I. *Order of Service.*

1. Voluntary by choir.
2. Scripture Sentences: "I was glad" etc., according to the RITUAL.
3. Singing a hymn from our hymnal, after its announcement by the officiating minister.
4. Prayer, minister and congregation kneeling.
5. Voluntary by choir.
6. Scripture lesson, minister and people reading alternately.
7. Scripture lesson by minister.
8. Singing.
9. Reading of the Decalogue; minister leading, the people responding.
10. Singing.
11. Announcements.
12. Preaching or Exhortation.
13. The Lord's Prayer or an extempore prayer, the minister and congregation kneeling.
14. Collecting Offerings.

### 15. Doxology and Benediction.

This order may be abridged at afternoon and evening services.

At the Sacrament Service the Scripture lesson shall be read, but notices shall not be read, and the sermon may be omitted.

### 2. Singing.

1. Our Hymnal shall be used in all our congregations. Each member should have a copy but where this is lacking the minister shall read the hymn aloud, verse by verse; no improvised hymns nor tunes shall be allowed.

2. The Pastor shall be the official head of the choir, and no change in its composition shall be considered legal without his consent and co-operation.

3. The choir shall be composed of persons of good reputation, who respect our Discipline and will be governed by our Rules of Worship. The chorister may be elected by the choir, subject to the approval of the pastor. The choir should be regulated by strict rules, including the obligation to practice regularly.

## CHAPTER VII.

## CLASS MEETINGS AND LEADERS.

A Class is composed of about twelve persons, and is formed for the purpose of discerning whether they are indeed working out their own salvation, and to receive what they are willing to contribute to the support of the Gospel. One of the persons assigned to each class is styled THE LEADER.

Leaders must be persons of sound judgment, Scripture readers, and truly devoted to God. They are appointed, or changed when necessary, by the pastor, and examined quarterly by the pastor and Presiding Elder. Those who give love feast tickets or class privileges to expelled members, must be removed.

The duties of class leaders are,

1. To meet the members in class once a week, to inquire how each soul prospers, and to receive what they are willing to contribute for the support of the Gospel;
2. To read the rules to those who meet for the first time in class;
3. To visit each other's classes frequently;

4. To converse with their pastors frequently and freely;
5. To admit strangers, who are not members, to their class meeting no more than three times, and then not to consecutive meetings;
6. To exclude suspended and expelled members from the class meeting;—
7. To watch over probationers with especial care and recommend those who stand fair at the end of three months, for full membership;
8. To report to the Official Board, (1) Those who are sick, (2) Those who walk disorderly and will not be reproved, (3) The amount of money collected for the support of the Gospel, paying the same to the Stewards.

## CHAPTER VIII.

## MATRIMONIAL RELATIONS.

I. *Marriage.*

1. An evil has prevailed in our church by many of our members marrying unawakened persons. By so doing they have been either hindered for life or turned back to perdition. But our members are not prohibited from marrying persons who are not of our church, provided those persons have the form and are seeking the power of godliness.

2. Every preacher shall publicly enforce the apostle's mandate—"Be ye not unequally yoked together with unbelievers," 2 Cor. vi. 14. And shall exhort all concerned not to take such a course without seeking counsel from the most serious of their brethren.

3. A woman ought not to marry without the consent of her parents. But if she believe it to be her duty to marry and her parents absolutely refuse to let her marry any Christian, she then ought to marry without their consent.

*2. Divorcement.*

1. If any minister, preacher, exhorter or lay member, male or female, who has been legally married, shall leave his wife or her husband, save for the cause of adultery, and marry again (which we believe to be a crime expressly forbidden by the word of God), while the former wife, or husband is living, he or she shall be expelled and shall not be admitted to any of our churches during the natural life of the forsaken party.

2. Any lay member, male or female, who shall legally separate from his wife or her husband and marry again while the former wife or husband is living, he or she shall be required to file with the Quarterly Conference to which he or she is amenable, a transcript of the records in the case of the Court which granted said bill of separation, showing that it was granted on Scriptural grounds, and upon failure to do so when requested by the Official Board, he or she shall be expelled.

3. Any minister who shall legally separate from his wife and marry again while the former wife is living, shall be required to file with the Annual Conference, of which he is a member, a transcript of the records

in the case of the Court which granted said bill of separation, showing that it was granted on Scriptural grounds. And any minister refusing to do so when requested by said conference shall be expelled.

4. If any of our ministers knowingly perform the marriage ceremony for any person who has thus violated his or her previous marriage obligation, said minister shall forfeit his standing in the connection.

## **PART II.**

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**RITES AND CEREMONIES.**

- I. ORDINATION OF DEACONS.
- II. ORDINATION OF ELDERS.
- III. ORDINATION OF BISHOPS.
- IV. BAPTISM.
- V. RECEIVING MEMBERS INTO CHURCH
- VI. THE LORD'S SUPPER.
- VII. SOLEMNIZATION OF MATRIMONY.
- VIII. BURIAL SERVICE.
- IX. LAYING CORNER STONES.
- X. DEDICATION OF CHURCHES.

## CHAPTER I.

## ORDINATION OF DEACONS.

When the day appointed by the Bishop is come there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons. One of the elders shall present unto the bishop the persons to be ordained deacons, saying these words:

Reverend Father in God, I present unto you these persons, to be admitted deacons.

*The Bishop.*—Take heed that the persons whom you present to us be apt and meet by their godly conversation, to exercise their ministry duly to the honor of God and the edifying of his church.

The elder shall answer: I have inquired concerning them, and also examined them, and think them so to be.

The names being read aloud, the bishop shall say unto the people:

Brethren, if there be any of you who know any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be ad-

mitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

(If any crime or impediment be objected, the bishop shall cease from ordaining that person until such time as the party accused shall be found clear of that crime).

Then shall be read the following collect and epistle:

*The Collect.*

Almighty God, who by thy Divine Providence hath appointed divers Orders of Ministers of thy Church, and didst inspire thy Apostles to choose to the order of deacons, the first martyr, St. Stephen, with others; mercifully behold these thy servants, now called to the like Office and Administration: replenish them so with the truth of thy doctrines, and adorn them with the innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy holy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever, Amen.

*The Epistle—I Tim. iii. 8-13.*

Likewise must the Deacons be grave, not double-tongued, not given to much wine,

not greedy of filthy lucre ; holding the mystery of faith in a pure conscience. And let these also first be proved ; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ.

Then shall the Bishop examine every one of them that is to be ordained, in the presence of the people, in the following manner :

*The Bishop.*—Do you trust that you are inwardly moved by the Holy Ghost to take upon you the Office of the Ministry in the Church of Christ, to serve God for the promotion of his glory, and the edifying of his people ?

*Ans.* I trust so.

*The Bishop.*—Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament ?

*Ans.* I do believe them.

*The Bishop.*—Will you diligently read and expound the same unto the people whom you shall be appointed to serve ?

*Ans.* I will.

*The Bishop.*—It appertaineth to the office of a Deacon to assist the elder in Divine service. And especially when he administereth the Holy Communion, to help him in the distribution thereof and to read and expound the holy Scriptures; to instruct the youth, and in the absence of the elder, to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

*Ans.* I will do so, by the help of God.

*The Bishop.*—Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

*Ans.* I will do so, the Lord being my helper.

*The Bishop.*—Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will, their godly admonitions?

*Ans.* I will endeavor to do so, the Lord being my helper.

Then shall the Bishop, laying his hands upon the head of every one of them severally, say:

Take thou authority to execute the office

of a Deacon in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Holy Bible, saying,

Take thou authority to read the Holy Scriptures, and to preach the same in the Church of God.

Then one of them, appointed by the Bishop, shall read the Gospel, Luke xii, 35-38:

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh, shall find watching: verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then shall the Bishop proceed in the communion, and all that are ordained shall receive the holy communion.

The communion ended, immediately before the benediction, shall be said the following collects:

Almighty God, giver of all good things, who, of thy great goodness hast vouchsafed

to accept and take these thy servants into the office of Deacons in thy Church ; make them, we beseech thee, O Lord, to be modest, humble and consistent in their ministration, and to have a ready will to observe all spiritual discipline ; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Jesus Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries of thy Church, through the same, thy Son and our Saviour Jesus Christ, to whom be glory and honor, world without end.  
*Amen.*

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continued help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord, and the blessings of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

## CHAPTER II.

## ORDINATION OF ELDERS.

When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.

After which, one of the elders shall present unto the Bishop all them that are to be ordained, and say:

Reverend Father in God, I present unto you these persons present, to be ordained Elders.

*The Bishop.*—Take heed that the persons whom you present unto us be apt and meet, by their godly conversation, to exercise their Ministry duly to the honor of God, and the edifying of the Church.

The Elder shall answer:

I have inquired concerning them, and also examined them, and think them so to be.

Then, their names being read aloud, the Bishop shall say unto the people:

Brethren, these are they whom we pur-

pose, God willing, this day to ordain Elders; for after due examination, we find not the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

If any crime or impediment be objected, the Bishop shall cease from ordaining that person until such time as the party accused shall be found clear of the crime.

Then shall be said the Collect, Epistle, and Gospel, as followeth:

*The Collect.*

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church, mercifully behold these thy servants, now called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with the innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy name and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with

thee and the Holy Ghost, world without end.  
*Amen.*

*The Epistle.—Eph. iv. 7-13.*

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things). And he gave some, Apostles; and some Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read, for the Gospel, St. John x. 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep

hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable, spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is a hireling, and not the shepherd, whose own the sheep are not seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and

know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

And that done, the Bishop shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination, as in the exhortation which was just made to you, and in the Holy lessons taken out of the gospel, and in the writings of the Apostles, of what dignity and of how great importance this office is, whereunto ye are now called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity and to how weighty an office ye are called; that is to say, to be messengers, watchmen, and stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever.

Have always therefore, printed in your remembrance, how great treasure is com-

mitted to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his spouse, and his body. And if it should happen the same church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider within yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ, and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge unto that agreement in the faith, and to that ripeness and perfectness of age in Christ, that there may be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful to that Lord, who hath placed you in so high a dignity; as also to beware that

neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereunto of yourselves; for that will and ability are given of God alone; therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rules of the same Scriptures; and for this self same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace to give yourselves to this office, whereunto it has pleased God to call you; so that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that

you will continually pray to God the Father by the mediation of our only Saviour Jesus Christ, for the Heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present congregation of Christ here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the name of God and his Church shall demand of you touching the same.

Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders?

*Ans.* I think so.

*The Bishop.*—Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scrip-

tures to instruct the people committed to your charge, and to teach nothing as required of necessity to salvation, but that which you shall be persuaded may be concluded and proved by Scripture?

*Ans.* I am so persuaded, and have so determined by God's grace.

*The Bishop.*—Will you then give your faithful diligence always so to minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded?

*Ans.* I will do so, by the help of the Lord.

*The Bishop.*—Will you be ready, with all faithful diligence always to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given.

*Ans.* I will, the Lord being my helper.

*The Bishop.*—Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

*Ans.* I will endeavor so to do, the Lord being my helper.

*The Bishop.*—Will you be diligent to

frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as lieth in you, wholesome examples and patterns to the flock of Christ?

*Ans.* I shall apply myself thereto, the Lord being my helper.

*The Bishop.*—Will you maintain and set forth, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are or shall be committed to your charge?

*Ans.* I will do so, the Lord being my helper.

*The Bishop.*—Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

*Ans.* I will do so, the Lord being my helper.

Then shall the Bishop, standing up, say,

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the congregation shall be desired,

secretly in their prayers, to make their humble supplications to God for all these things, for the which prayers there shall be silence kept for a space.]

After which shall be said by the Bishop (the persons to be ordained elders all kneeling), *Veni Creator Spiritus*, the Bishop beginning, and the elders and others that are present answering by verse as followeth:

Come, Holy Ghost, our hearts inspire  
*And lighten with celestial fire.*  
 Thou the anointing Spirit art,  
*Who dost thy sev'nfold gifts impart.*  
 Thy blessed unction from above,  
*Is comfort, light, and fire of love.*

Enable with perpetual light  
*The dullness of our blinded sight.*  
 Anoint and cheer our soiled face  
*With the abundance of thy grace.*  
 Keep far our foes, give peace at home;  
*Where thou art guide no ill can come.*

Teach us to know the Father, Son,  
*And thee of both to be but one;*  
 That through the ages all along,  
*This may be our endless song:*  
 Praise to thy eternal merit,  
*Father, Son and Holy Spirit.*

That done, the Bishop shall pray in this wise, and say:

#### LET US PRAY.

Almighty God, Heavenly Father, who of thine infinite love and goodness towards us, hast given us thy only and most dearly be-

loved son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Teachers and Pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name; for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same thy blessed Son, to grant unto all, who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged through the same thy Son Jesus Christ our Lord, wh-

liveth and reigneth with thee in the unity  
of the same Holy Spirit, world without end.  
*Amen.*

When this prayer is done, the Bishop with the  
elders present shall lay their hands severally upon  
the head of every one that receiveth the order of  
elder, the receivers humbly kneeling upon their  
knees, and the Bishop saying:

The Lord pour upon thee the Holy Ghost  
for the office and work of an elder in the  
Church of God, now committed unto thee  
by the imposition of our hands. And be  
thou a faithful dispenser of the word of  
God, and of his holy sacraments; in the  
name of the Father, and of the Son, and of  
the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of  
them, kneeling, the Bible into his hands, saying:

Take thou authority to preach the word  
of God, and to administer the holy sacra-  
ment in the congregation.

The Bishop shall go on in the service of the  
communion, which all they who receive orders  
shall take together, and remain in the same place  
where hands were laid upon them, until such  
times as they have received the communion.

The communion being done, after the last col-  
lect and immediately before the benediction, shall  
be said these collects:

*Collects.*

Most merciful Father, we beseech thee to

send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ, our Lord.

*Amen.*

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy, obtain everlasting life, through Jesus Christ, our Lord. *Amen.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord: and the blessing of God Almighty the Father, the Son and the Holy Ghost, be among you and remain with you always. *Amen.*

If on the same day, the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The collects shall be both used; first that for

deacons, then that for elders. The Epistle shall be, Eph. iv. 7 to 13, as before in this office. Immediately after which they that are to be ordained deacons shall be examined and ordained, as above prescribed.

Then one of the elders, having read the Gospel, which shall be St. John x. 1-16, as before in this office, they that are to be ordained elders, shall likewise be examined and ordained, as in this office before appointed.

## CHAPTER III.

## ORDINATION OF BISHOPS.

The following prayer shall be offered by the Bishop:

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles, many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may diligently preach thy word, and duly minister the godly discipline thereof; and grant to the people that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the elders, the Epistle, Acts xx. 17-35:

From Miletus, Paul sent to Ephesus, and called the elders of the Church. And when they were come to him he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by

the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall

grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore, watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another elder shall read the Gospel, St. John, xxi. 15-17:

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again, the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord;

thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, Son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep.

Or this, Matthew xxviii. 18-20:

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

After the gospel and the sermon are ended, the elected person shall be presented by the two Elders unto the Bishop, saying:

Reverend Father in God, we present unto you this holy man to be ordained a Bishop.

Then the Bishop shall move the congregation present to prayer, saying thus to them:

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he

chose and sent forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas and sent them forth. Let us therefore, following the examples of our Saviour Christ, and his apostles first fall to prayer before we admit and send forth this person presented to us to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:

Almighty God, Giver of all good things, who, by thy Holy Spirit, hast appointed divers orders of ministers in thy church, mercifully behold this thy servant, now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him so with innocency of life, that, both by word and deed, he may faithfully serve thee in this office to the glory of thy name, and the edifying and the well governing of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost. *Amen.*

Then the Bishop shall say to him that is to be ordained:

**Brother, forasmuch as the Holy Scrip-**

tures command that we should not be hasty in laying on hands, and admitting any person to government in the church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you to this administration, we will examine you in certain articles, to the end that the congregation present may have a fair trial, and bear witness how you are minded to behave yourself in the church of God.

*The Bishop.*—Are you persuaded that you are truly called to this ministration according to the will of our Lord Jesus Christ?

*Ans.* I am so persuaded.

*The Bishop.*—Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach and maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

*Ans.* I am so persuaded and so determined, by God's grace.

*The Bishop.*—Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God, by prayer for the true understanding of the same, so that you may be able by them, to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?

*Ans.* I will do so, by the help of God.

*The Bishop.*—Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word, and both privately and openly to call upon and encourage others to do the same?

*Ans.* I am ready, the Lord being my helper.

*The Bishop.*—Will you deny all ungodliness and worldly lusts, and live righteously, soberly, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

*Ans.* I will do so, the Lord being my helper.

*The Bishop.*—Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal, correct and punish, according to such authority as you have by God's word,

and as shall be committed unto you?

*Ans.* I will do so, by the help of God.

*The Bishop.*—Will you be faithful in ordaining, sending, or laying hands upon others?

*Ans.* I will do so, by the help of God.

*The Bishop.*—Will you show yourself gentle and merciful, for Christ's sake, to the poor and needy people, and to all strangers destitute of help?

*Ans.* I will so show myself, by God's help.

Then the Bishop shall say:

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish in you the good work which he hath begun, that you may be found perfect and irreprehensible at the last day; through our Lord Jesus Christ, who liveth and reigneth forever. *Amen.*

• Then shall be said:

*Veni, Creator, Spiritus.*

Come, Holy Ghost, our hearts inspire,  
*And lighten with celestial fire.*  
Thou the anointing Spirit art,  
*Who dost thy sev'nfold gifts impart.*  
Thy blessed unction from above  
*Is comfort, light and fire of love.*

Enable with perpetual light  
*The dullness of our blinded sight.*  
Anoint and cheer our soiled face  
*With the abundance of thy grace.*  
Keep far our foes, give peace at home;  
*Where thou art guide no ill can come.*

Teach us to know the Father, Son,  
*And thee of both to be but one;*  
That through the ages all along,  
*This may be our endless song:*  
Praise to thy eternal merit,  
*Father, Son and Holy Spirit.*

That ended, the Bishop shall say:  
Lord, hear our prayer.

*Ans.* And let our cry come unto thee.  
*The Bishop.—Let us pray.*

Almighty God, and most merciful Father, who, of thine infinite goodness, hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, to the edifying and making perfect his Church: grant, we beseech thee, to this thy servant, such grace, that he may be evermore ready to spread abroad thy gospel, the glad tid-

ings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation: not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end.  
*Amen.*

Then the Bishop and Elders present shall lay their hands upon the head of the elected person kneeling before them upon his knees, the Bishop saying:

The Lord pour upon thee the Holy Spirit, for the office and work of a Bishop in the church of God, now committed unto thee, by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God, which is given thee, by the imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Bishop shall deliver him the Bible, saying:

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them,

that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost: be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord.

*Amen.*

[Then the Bishop shall administer the Lord's Supper, with whom the newly ordained Bishop, and all others present, shall communicate.]

Immediately before the benediction, shall be said the following prayer:

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe, a wholesome example in wo-d, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling his course,

at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end.. *Amen*

Direct us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding. keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

## CHAPTER IV.

## BAPTISM.

I. *Baptism of Infants.*

[1. Let every adult person, and the parents of every child to be baptized, have their choice of either immersion, sprinkling, or pouring. But in no case shall our ministers re-baptize any person. And if any knowingly violate this prohibition, he shall be subject to suspension or location as the Annual Conference may judge.

2. We will on no account whatever make a charge for administering baptism, or for burying the dead.]

The minister coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation:

Dearly Beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature *he* cannot have; that *he* may be baptized with

water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

Then shall the minister say:

LET US PRAY.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark, from perishing by water, and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism; and by the baptism of thy well beloved Son Jesus Christ, in the river of Jordan, didst sanctify water for this holy sacrament, we beseech thee of thine infinite mercies, that thou wouldst look upon this child; wash him, and sanctify *him*, with the Holy Ghost, that *he* being received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

O merciful God, grant that the old Adam in this child may be buried, that the new man may be raised in *him*. Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, Everlasting God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, didst shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy congregation. Sanctify this water for this holy sacrament; and grant that this child, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the minister address the Parents or Guardians in this wise:

Dearly Beloved: Forasmuch as this child is now presented by you for Christian baptism, you must remember that it is your part and duty to see that *he* be taught as soon as *he* shall be able to learn, the nature and end of this holy sacrament. And that *he* may know these things the better, you shall call upon *him* to give regular attendance upon the appointed means of grace, such as the ministry of the Word and the public and private worship of God; and further, you shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his soul's health, in order that *he* may be brought up to lead a virtuous and holy life, remembering always that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that as he died and rose again for us, so should we who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do you therefore solemnly engage to ful-

fill these duties, so far as it lieth in your power, the Lord being your helper?

*Ans.* We do.

Then shall the people stand up, and the minister shall say:

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse:

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the minister shall take the child into his hands, and say to the friends of the child:

#### NAME THIS CHILD.

And then naming it after them, he shall sprinkle or pour water upon it, or if desired, immerse it in water, saying:

N, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said, all kneeling:

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil.  
*Amen.*

Then shall the minister conclude with an extemporaneous prayer.

## 2. *Baptism of Adults.*

The minister shall use the following, or some other suitable exhortation:

Dearly beloved, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing actual transgressions; and our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant unto *these persons* that which by nature *they* cannot have; that they

may be baptized with water and the Holy Ghost.

Then shall the minister say:

Almighty and Immortal God, the aider of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead; we call upon thee for *these persons*, that *they*, coming to thy holy baptism, may receive the remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

After which the minister shall say:

Almighty and Everlasting God, Heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they may be born

again, and made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit now and forever. *Amen.*

Then shall the people stand up, and the minister shall say:

Hear the words of the gospel written by St. John in the third chapter, beginning at the first verse:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth

where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then shall the minister speak to the person to be baptized on this wise:

Well Beloved, who are come hither desiring to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things we have prayed for: which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, on your part, promise in the presence of this whole congregation, that you will renounce the devil and his works, and constantly believe God's word, and obediently keep his commandments.

Then shall the minister demand of each of the persons to be baptized:

*Ques.* Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the

flesh; so that thou wilt not follow, nor be led by them?

*Ans.* I renounce them all.

*Ques.* Dost thou believe in God the Father Almighty, Maker of heaven and earth; And in Jesus Christ, his only begotten Son, our Lord; And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholic Church,\* the communion of saints, the remission of sin, the resurrection of the body, and everlasting life after death?

*Ans.* All this I steadfastly believe.

*Ques.* Wilt thou be baptized in this faith?

*Ans.* This is my desire.

*Ques.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

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\* The Church Universal, and not the Papal Church of Rome.

*Ans* I will endeavor to do so, God being my helper.

*The Collects.*

Then shall the minister say:

O merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised in *them*. *Amen.*

Grant that all carnal affections may die in *them* and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, didst shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; regard,

we beseech thee, the supplications of this congregation; and grant that the persons now to be baptized may receive the fulness of thy grace and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the minister take each person to be baptized, by the right hand, and placing *him* conveniently by the font, according to his discretion, shall ask the name: and then shall sprinkle or pour water upon *him*, (or if they desire, shall immerse them in water), saying:

N, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's Prayer, all kneeling.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

Then let the minister conclude with an extemporary prayer.

## CHAPTER V.

### RECEIVING MEMBERS.

#### 1. *Receiving on Probation.*

On profession of saving faith in the Lord Jesus Christ or the declaration of a desire to flee the wrath to come and be saved from sin, persons may be received into the church and placed under wise leaders, subject to a probation of three months. At the expiration of this time, on profession of the enjoyment of covenant relations with God through our Lord Jesus Christ, and being recommended by their leader, they are admitted to full membership. But should their leader represent them as unworthy and an examination confirm his judgment, they may be discontinued without formal trial.

#### 2. *Receiving into Full Membership.*

Upon the day appointed, all that are to be received shall be called forward, and the minister addressing the congregation shall say:

Dearly Beloved Brethren: The Scriptures teach us that the Church is the household

of God, the body of which Christ is the Head; and that it is the design of the Gospel to bring together in one, all who are Christ's. The fellowship of the Church is the communion that its members enjoy one with another. The ends of this fellowship are, the maintenance of sound doctrine, and of the ordinances of Christian worship, and the exercise of that power of Godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship; for it is only those that "be planted in the house of the Lord," that "shall flourish in the courts of our God." Its more particular duties are, to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel, and to pray and sympathize with each other. Among its privileges are; peculiar incitements to holiness from the hearing of God's Word, and sharing Christ's ordinances, the being placed under the watchful care of Pastors, and the enjoyment of the blessings which are promised only to those which are of the household

of faith. Into this holy fellowship the persons before you, who have already received the sacrament of Baptism, and have been under the care of proper leaders for three months on trial, come seeking admission.

We now propose, in the fear of God, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

Then addressing the applicants for admission, the minister shall say:

Dearly Beloved: You are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God, vouchsafed unto you, in that he has called you to be his followers, and that thus far you have run well. You have heard how blessed are the privileges and how solemn are the duties of membership in Christ's Church, and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

*Ques. I.* Do you here in the presence of God and of this congregation, renew the solemn promise contained in the Baptismal Covenant, ratifying and confirming the

same, and acknowledging yourselves bound faithfully to observe and keep that covenant, and all things contained therein?

*Ans.* I do.

*Ques. 2.* Have you saving faith in the Lord Jesus Christ?

*Ans.* I trust I have.

*Ques. 3.* Do you entertain friendly feelings towards all the members of this Church?

*Ans.* I do.

*Ques. 4.* Do you believe in the doctrines of Holy Scriptures as set forth in the articles of religion of the African Methodist Episcopal Church?

*Ans.* I do.

*Ques. 5.* Will you cheerfully be governed by the Discipline of the African Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

*Ans.* I will.

*Ques. 6.* Will you contribute of your earthly substance according to your ability, to the support of the Gospel, Church, and Poor, and the various benevolent enterprises of the Church?

*Ans.* I will

Then the minister, addressing the church, shall say:

Brethren: You have heard the responses given to our inquiries. Have any of you any reason to allege why these persons should not be received into full membership in the church?

No objection being alleged, the minister shall say to the candidate:

We welcome you to the communion of the church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship, and may God grant that you may be a faithful and useful member of the church militant, till you are called to the fellowship of the church triumphant, which is without fault before the presence of God.

### 3. *Receiving by Certificate.*

Persons bearing certificates of membership from our Church or other orthodox churches, on acceptance of said certificates, may be received into our Church and enrolled as members. Those from other than Methodist connections shall be taken through the formula for admission to full membership.

## CHAPTER VI.

## THE LORD'S SUPPER.

Those persons who have scruples about kneeling to receive the Lord's Supper may be premitted to receive it whilst either sitting or standing. Let no person who is not a member of our society be admitted to the Supper without examination and some tokens given by an Elder or a Deacon. No person shall be admitted to the Supper among us who is guilty of any practice for which we would exclude a member from our Church.

The Elder shall say one or more of these sentences:

Let your light so shine before men that they may see your good works and glorify your father which is in heaven. Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

Whatsoever ye would that men should do to you, do even so to them; for this is the law and the prophets. Matt. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. Luke xix. 8.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his own heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them that are rich in this world that they be not high-minded, nor trust in

uncertain riches, but in the living God ; who giveth us richly all things to enjoy ; that they do good ; that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. I Tim. vi. 17, 18, 19.

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good and to communicate, forget not ; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? I John iii. 17.

He that hath pity upon the poor, lendeth unto the Lord ; and that which he hath given, will he pay him again. Prov. xix. 17.

[While these sentences are in reading, some fit persons, appointed for that purpose, shall receive the alms for the poor, and other donations of the people, in decent basins, provided for that purpose, and then bring it to the Elder, who shall place it upon the table.]

After which the Elder shall say:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbor, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

[Then shall this general confession be made by the minister in the name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying, all together]:

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time, most grievously have committed, by thought, word and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us.

Have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may hereafter serve and please thee

in newness of life, to the honor and glory  
of thy name, through Jesus Christ our Lord.  
*Amen.*

*First Collect.*

Then shall the Elder say:

Almighty God, our heavenly Father, who  
of thy great mercy hast promised forgive-  
ness of sins to all them that with hearty  
repentance and true faith turn unto thee,  
have mercy upon us; pardon and deliver us  
from all our sins; confirm and strengthen  
us in all goodness; and bring us to ever-  
lasting life, through Jesus Christ our Lord.  
*Amen.*

*Second Collect.*

Almighty God, unto whom all hearts are  
open, all desires known, and from whom no  
secrets are hid, cleanse the thoughts of our  
hearts by the inspiration of thy Holy  
Spirit, that we may perfectly love thee, and  
worthily magnify thy holy name through  
Jesus Christ our Lord. *Amen.*

Then shall the Elder say:

It is very meet, right, and our bounden  
duty, that we should at all times, and in all  
places, give thanks unto thee, O Lord, Holy  
Father, Almighty, Everlasting God.

Therefore, with angels and archangels,  
and with all the company of heaven, we laud

and magnify thy holy name—evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts; heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the Elder say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death and washed through his blood; and that we may evermore dwell in him and he in us. *Amen.*

Then the Elder shall say the prayer of consecration, as follows:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son, Jesus Christ to suffer death on the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; and did institute, and in his

holy gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son, our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who in the same night that he was betrayed, took bread; (1) and when he had given thanks, he brake it, (2) and gave it to his disciples, saying, Take, eat; this (3) is my body which is broken for you. This do in remembrance of me. Likewise after supper he took (4) the cup; and when he had given thanks he gave it to them saying, Drink ye all of it, for this (5) is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as often

(1) Here the Elder is to take the plate of bread into his hand.

(2) And here to break the bread.

(3) And here to lay his hand upon all the bread.

(4) Here he is to take the cup into his hand.

(5) And here to lay his hand upon all the vessels containing the wine.

as ye shall drink it, in remembrance of me.  
*Amen.*

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, (if any be present), and after that to the people in order, into their hands. And when he delivereth the bread he shall say:

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

And the minister that delivereth the cup shall say:

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

[If the consecrated bread and wine be all spent before all have commemorated, the Elder may consecrate more by repeating the prayer of consecration.]

[When all have commemorated, the minister shall return to the Lord's table and place upon it what remaineth of the consecrated elements, covering the same with a clean linen cloth.]

Then shall the Elder say the Lord's Prayer:  
Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy

will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, the power, and the glory, forever. *Amen.*

After which shall be said as follows:

O Lord, our heavenly Father, we thy humble servants, desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this, our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus

Christ our Lord ; by whom and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said :

Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Elder, if he see it expedient, may put up an extemporary prayer ; and afterward shall let the people depart with this blessing :

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of

his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you and remain with you always. *Amen.*

If the Elder be straitened for time, he may omit any part of the service, except the prayer of consecration.

## CHAPTER VII.

## SOLEMNIZATION OF MATRIMONY.

First, the bans of all that are to be married together, must be published in the congregation three several Sundays in the time of divine service, unless they be otherwise qualified according to law, the minister saying, after the accustomed manner :

I publish these bans of marriage between M of \_\_\_\_\_ and N of \_\_\_\_\_. If any of you know just cause or impediment why these two persons should not be joined together in holy matrimony, you are to declare it. This is the first, (second, or third) time of asking.

At the day and time appointed for the solemnization, the persons to be married standing together, the man on the right side and the woman on the left, the minister shall say :

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony ; which is an honorable estate, instituted by God in the time of man's innocency, signifying unto us the mystical union which is between

Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought at Cana of Galilee, and is commended of St. Paul to be honorable among all men, and therefore not by any to be entered upon or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these persons come now to be joined. Therefore if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking to the persons that are to be married, he shall say:

I require and charge you both, as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it; for be ye well assured that so many as are coupled together otherwise than God's word shall allow, are not joined together by God, neither is their matrimony lawful.

If no impediment shall be alleged, then shall the minister say unto the man:

M, wilt thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health, and forsaking all others, keep thee only unto her, as long as ye both shall live?

The man shall answer, I will.

Then shall the minister say unto the woman:

N, Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, serve him, love him, honor and keep him, in sickness and in health; and forsaking all others, keep thee only unto him so long as ye both shall live?

The woman shall answer, I will. *take*

Then the minister shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows:

I, M, take thee N, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish till death do us part, according to God's holy ordinance; and therefore I plight thee my faith.

Then they shall loose their hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the minister :

I, N, take thee, M, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, cherish and to obey, till death do us part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall the minister say, let us pray.

O Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life ; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name ; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord.  
*Amen.*

*If the parties desire it, the man sh. ll here hand a ring to the minister, who shall return it to him, and direct him to place it on the third finger of the woman's left hand. And the man shall say to the woman, repeating after the minister:*

With this ring I thee wed, and with my

worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the minister *join* their right hands together and say:

Those whom God hath joined together, let no man put asunder.

Forasmuch as M and N have consented to live together in holy wedlock and have witnessed the same before God and this company, and thereto have pledged their faith to each other and have declared the same by joining hands: I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the minister shall add this blessing:

God the Father, God the Son, and God the Holy Ghost, bless, preserve and keep you; the Lord mercifully with his favor look upon you and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then shall the minister say:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, forever. *Amen.*

Then shall the minister say:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seeds of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully upon them from heaven and bless them. And as thou didst send thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order), didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful

to put asunder those whom thou, by matrimony, hast made one; O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and union betwixt Christ and his Church; look mercifully upon this man and this woman, that both this man may love his wife according to thy word (as Christ did love his spouse, the Church, who gave himself for it, loving and cherishing it even as his own flesh), and also that this woman may be loving and obedient to her husband; and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the minister say:

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

## CHAPTER VIII.

## BURIAL SERVICE.

The minister going before the corpse shall say:

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 Tim. vi. 7; Job i. 21.

At the grave, when the corpse is laid in the earth, the minister shall say:

Man that is born of a woman hath but a short time to live, and is full of misery. He

cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succor, but of thee, O Lord, who for our sins are justly displeased?

Yet, O Lord God, most holy, O Lord most mighty, O holy and merciful Saviour, deliver us not unto the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts, shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy judge eternal, suffer us not at our last hour, for any pains of death, to fall from thee.

Then, while the earth shall be cast upon the coffin by some person standing by, the minister shall say:

Forasmuch as it has pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his body* to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus

Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty workings whereby he is able to subdue all things unto himself.

Then shall be said:

I heard a voice from heaven, saying unto me, write—From henceforth, blessed are the dead who die in the Lord: even so, saith the Spirit; for they rest from their labors.

Then shall the minister say:

*Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, the power, and the glory, forever. *Amen.*

*The Collect.*

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally; we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection at the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

## CHAPTER IX.

## LAYING CORNER-STONES.

This ceremony should be preceded or followed by the delivery of an appropriate discourse. The officers and members of the congregation being present, the services are introduced by singing a suitable hymn. If the discourse has not been pronounced there may be used the following:

Supremely great and glorious Jehovah, who art the King eternal, immortal, and invisible, the only wise God, to whom belong honor and glory, for ever and ever! Thou fillest all space with thy presence, pervading universal nature, and manifesting thy perfections in all thy works; We desire to approach thee in deep humility, and in the exercise of living faith. We rejoice that through Jesus Christ, our Mediator and Redeemer, we have access to thy throne of grace and are taught to call thee our God, and to worship thee as our reconciled Father. We thank thee for permitting us to assemble on the present occasion, amid circumstances of so much mercy, to lay the corner stone of an edifice which is to be reared to thy honor, and to be dedicated

to the exclusive worship of the true and living God, Father, Son and Holy Ghost. We earnestly beseech thee to draw nigh to us as a God of love, and bless us with thy special presence. May the object that has called us together be acceptable to thee, and may the solemnities of this joyful and interesting occasion meet with thy sanction and be attended by thy blessing. While we devoutly acknowledge our dependence upon thee, as well in our attempt to erect a house for thy worship, as in the prosecution of the object for which it is intended **we pray** thee that no unholy desire may find place in our breast, that all our motives may be pure, and that our great aim may be the promotion of thy glory, the conversion of sinners, and the edification of thy people in the truth as it is in Christ. May we obtain favor in thy sight, and may thy rich mercy be upon us.

Pardon our sins, help our infirmities, and accept our prayer through the merits of Jesus Christ, our adorable Saviour. And to thee, the Triune God, be all praise, now and evermore. *Amen.*

[Here a suitable portion of Scripture may be read; for instance, the 96th Psalm, or 1 Cor. 3rd chap., or 1 Kings, 5th chap., or Haggai, 1st chap., 1-10.]

If the discourse has been preached, then the preceding prayer may be omitted; also if deemed necessary, the Scripture lesson; and the exercises, after an appropriate hymn, may be continued with the following:

BELOVED BRETHREN:—Believing it to be your duty, as well as privilege, to worship God in a public and social capacity, and impressed with the conviction that the interests of Christ's kingdom and the salvation of souls may be thereby promoted, you have resolved in reliance on God's blessing, to erect an edifice for the purpose of public worship, and are now assembled to lay the corner-stone.

Though there is no specific law of God expressly requiring this at your hands, yet you justly infer from general principles laid down in the sacred Scriptures, as well as from the dictates of enlightened reason, that it is your duty; and hence you do well in uniting for the accomplishment of a work so important, and holding forth the promise of so much good to yourselves and your descendants. We trust that you are actuated by motives which God approves, and that you sincerely love Zion, and can truly adopt the language of the devout Psalmist:

“How amiable are thy tabernacles, O

Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord."

We find frequent allusions in God's word to the *corner-stone*. "Behold," says the Lord, in Isaiah, "I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste." And in the Epistle to the Ephesians, the Apostle ~~re-~~marks: "Being built upon the foundation of the apostles and prophets Jesus Christ being the chief corner-stone."

Thus it appears that the corner-stone was a part of the foundation on which the edifice rested. Having its place in the corner, it united and bound together two walls. One corner-stone was laid upon another; and the same was done at each of the four corners of the building. The corner-stones were therefore many; but all of them taken collectively, were spoken of as one. A single stone, larger, stronger, and more beautiful than the others, was laid in one of the corners, either at the top or the bottom of the foundation wall, as the representative of all the rest, and of the whole foundation; and was emphatically termed *the* corner-stone, the chief corner-stone, or the head of the corner. Hence Jesus Christ is called

both the *foundation* and the *corner-stone* in the stupendous edifice of Christianity. By which is meant, that he is the support and strength of his Church, preserving it firm and unshaken, and extending its borders till it shall encompass the earth; that he unites and binds together its members by the cords of that love which forms the strongest of all incentives to harmony of feeling and action; and that he is also the glory of the Church, both because of the elevating and sanctifying influences of his doctrines on the moral character of his followers, and on account of his supreme personal excellence. He is, therefore, most appropriately denominated "a chief Corner-stone, elect, precious," sustaining the whole system, and without which Christianity would cease to be Christianity, and soon fall to the ground.

By laying the corner-stone of a house of worship, you perform a decisive act; you publicly announce that a commencement is made to build the house, and that it is your determination by the help of God, to complete it. This decisive act so full of promise, and waking up emotions and prospects so pleasing and joyful, is justly made a prominent one, and accompanied by sol-

emnities suited to the occasion, and adapted to inspire us with an abiding sense of God's goodness, and our insufficiency without him. It is right and proper that we should publicly acknowledge our dependence on him, both in the attempt to erect an edifice, and in the discharge of the solemn duties for which it is intended.

Such an acknowledgment gives to God honor which is due to him, and at the same time impresses our hearts with reverence and awe towards him. "Except the Lord build the house, they labor in vain who build it." This was the sentiment of Solomon, the wisest and richest of the kings of Israel, whose prosperity in all his great undertakings was so remarkable and brought so much glory to his reign. It becomes us, like him, on all occasions, especially in every important matter, to be deeply sensible of the power, the universal dominion, the all wise, holy and irresistible government of God; to feel that we are his needy creatures, and dependent on his pleasure for each moment of our existence; that the success of all our exertions is the result of his blessing; and that when we design to honor him, or promote the public good, it is for him to say whether we are the instru-

ments and our measures the means, which he will choose to employ for those ends. When David contemplated the erection of a house of God, the Lord forbade him, and said, "I have chosen thy son to build me a house."

Let us therefore humble ourselves before the Lord, confess his name and seek his blessing in fervent prayer.

Then shall be said the following prayer:

O Thou, whom the heaven of heavens cannot contain! Thou fillest the universe with thy presence, and all the praise of angels and men can add nothing to thy majesty and glory. But though thou needest not our worship, we adore thee that thou art too good to despise it, and that millions have experienced that thou art a prayer-hearing and prayer-answering God. We rejoice that thou hast established the church here on earth, and preserved the same against all the assaults of its enemies; that the blessed sound of the gospel has also saluted our ears, and that thou hast in this place gathered a congregation of believers in Jesus Christ.

We render thanks unto thy name, that thou hast put it into the hearts of thy people to rear a temple to thine honor at this

place ; where thy name may be regarded and thou mayest come to them and bless them. We extol thy grace for enduing them with a spirit of liberality and inclining them to contribute of their substance to prosecute this laudable undertaking. May they indeed esteem it a high privilege to lend unto the Lord, and may many others co-operate in this holy work, and all labor together in concord and love until the habitation of thy house shall be completed and be held in possession free from debt and all incumbrance, as a standing memorial of their Christian benevolence, and an evidence to future generations of their attachment to thy cause. May the work of this house be performed without hurt or accident to any person ; may harmony and enlightened zeal animate every heart, and may discord, jealousy and every selfish aim be far removed. And when thou shalt have prospered this enterprise, and a house of God shall stand here as a monument to thy glory, may it be filled with the fulness of every gospel blessing, that through the preaching of thy truth, many blood-bought souls may here be awakened, enlightened, justified and sanctified, and thus be prepared for an entrance into the mansions of bliss. We

beseech thee to seal unto us the pardon of all our offences, to own us as thy ransomed people through Jesus Christ, to sanctify us thoroughly by thy Spirit, to guide us through life by thy counsels, to secure us by thy grace, and to exalt us at last to an inheritance that is incorruptible, undefiled, and that fadeth not away. These and all other needful blessings we ask for the sake, and in the name of our Lord Jesus Christ, to whom with the Father and Holy Spirit, be endless praise. *Amen.*

The prayer, having been offered, the stone shall be laid and adjusted. The officiating minister deposits the documents in the excavation prepared in the stone for their reception. These documents may be the articles of subscription and names of the subscribers; a list of names of the church officers, the pastor and building committee, and of the ministers officiating on the occasion, the Discipline of the Church, Hymn Book, Bible, the names of the highest officers of our civil government, religious papers of the Church, &c., &c. The minister then concludes with the following:

In the name of the Triune God, the Father, Son and Holy Spirit, we lay this stone for a foundation of a house of worship to be consecrated to his service. In so doing we acknowledge his all-ruling providence, and proclaim Jesus Christ as the great corner-stone of his church, and the

foundation of all our hopes of salvation in time and eternity ; and may the God of all grace hear us, sanction our work, and at last accept us, through the Son of his love, our only Lord and Saviour. *Amen.*

## CHAPTER X.

## DEDICATION OF CHURCHES.

[For New and Remodeled Churches.]

The Bishop, or Elder, (when the Bishop is not present), with the other ministers, shall be met at the door of the church by the trustees, stewards and leaders, who shall receive the Bishop, or Elder, with the ministers, and bid them welcome in God's name, and present to the Bishop, or Elder, the keys of the church in token of the fact that they will ever after submit to the discipline, doctrine and government of the African Methodist Episcopal Church, and will at all times hereafter permit such ministers and preachers belonging to said church to preach and expound God's Holy Word therein. After which, the procession shall pass up the aisle reading the following Psalm. The Bishop, or Elder, commencing with the first verse, and the ministers reading each alternate verse.

## PSALM LXXXIV.

*Bishop.* How amiable are thy tabernacles, O Lord of hosts.

*Minister.*—My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

*Bp.*—Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

*Min.*—Blessed are they that dwell in thy house: they will be still praising thee.

*Bp.*—Blessed is the man whose strength is in thee; in whose heart are the ways of them.

*Min.*—Who, passing through the valley of Baca, make it a well; the rain also filleth the pools.

*Bp.*—They go from strength to strength; every one of them in Zion appeareth before God.

*Min.*—O Lord God of hosts, hear my prayer: give ear O God of Jacob.

*Bp.*—Behold, O God, our Shield, and look upon the face of thine Anointed.

*Min.*—For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

*Bp.*—For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

*Min.*—O Lord of hosts, blessed is the man that trusteth in thee.

*Chanting by the Choir.*

The Bishop, or Elder, with those who are appointed to lead the exercises, will now take their seats in the pulpit, the rest of the clergy sitting around it, and the choir will chant the following:

PSALM CXXII.

1. I was glad when they said unto me,  
Let us go into the house of the Lord.
2. Our feet shall stand within thy gates,  
O Jerusalem.
3. Jerusalem is builded as a city that is compact together.
4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.
5. For there are set thrones of judgment, the thrones of the house of David.
6. Pray for the peace of Jerusalem; they shall prosper that love thee.
7. Peace be within thy walls, and prosperity within thy palaces.
8. For my brethren and companions' sakes, I will now say, Peace be within thee.
9. Because of the house of the Lord our God, I will seek thy good.

The Bishop, or Elder, kneeling, then shall say the following prayer:

I KINGS VIII. 23-51.

Lord God of Israel, there is no God like

thee, in heaven above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; but will God indeed dwell on the earth? Behold, the heaven of heavens cannot contain thee; how much less this house that we have builded. Yet have thou respect unto the prayer of thy servants, and to their supplication, O Lord our God, to hearken unto the cry and the prayer which thy servants pray before thee this day; that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servants shall make in this place. And hearken thou unto the supplication of thy servants, and of thy people Israel, when they shall pray in this place; and hear thou in heaven, thy dwelling place, and, when thou hearest forgive. If any man trespass against his neighbor, and an accusation be laid against him, and the accusation come before thee in this house; then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. When

thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house; then hear thou in heaven, and forgive the sin of thy people Israel, and restore them again to thy tender mercy and loving kindness. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray in this place, and confess thy name and turn from their sin, when thou afflictest them: then hear thou in heaven and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon the land which thou hast given to thy people for an inheritance. If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands in this house: then hear thou in heaven thy dwelling place, and forgive, and

do, and give to every man according to his ways, whose heart thou knowest; that they may fear thee all the days of their lives. Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; when he shall come and pray within this house, hear thou in heaven, thy dwelling-place, and do according to all that the stranger calleth to thee for; that all the people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which we have builded, is called by thy name. If thy people sin against thee, for there is no man that sinneth not, and thou be angry with them, yet, if they shall bethink themselves and repent, and make supplication unto thee, saying, We have sinned and done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul; then hear thou their prayer and supplication in heaven, thy dwelling-place, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, for they shall be thy people, and thy inheritance, which thou hast bought with the precious blood of

thy Son, Jesus Christ, our Lord; to whom with thee and the Holy Spirit, be glory, praise and power, by all on earth, and all in heaven. *Amen.*

This prayer being over, the Bishop, or Elder, shall stand up and say:

And now, O Lord God, most high, whom the heaven, and heaven of heavens cannot contain, we dedicate this house to thy service; receive it, we humbly beseech thee, receive it unto thyself, and number it among thine earthly sanctuaries; that thine own presence, the presence of thy Son Jesus Christ, and the presence of thy Holy Spirit may ever fill this house which we have builded and called by thy name, so that whosoever the Gospel is preached in this house, it may descend with all its purity, power and demonstration, upon the hearts of the impenitent, turning them from darkness to light, and from the power of sin and Satan, unto God; that its sanctifying influences may be felt in the souls of all believers, lifting their desires, their hopes, and their affections from earth to heaven, and leading back the wandering sheep of the house of Israel into the fold of eternal life. *Amen.*

Hear us, O merciful Father, and grant that whosoever shall be dedicated to **thee**

in this house by the holy ordinance of baptism, may also receive the fulness of thy grace; be made useful members of the church militant, and finally obtain an abundant entrance into the church triumphant, through Jesus Christ our Lord. *Amen.*

Hear us, O merciful Father, and grant that whosoever shall in this house partake of the symbols of the Saviour's broken body, and shed blood, may also realize by faith, that he is indeed the Lamb of God that taketh away the sin of the world; and thus being regenerated and sanctified, stand spotless and life-crowned at thy right hand, world without end. *Amen.*

Hear us, O thou who art the spouse of the Church, and grant that whosoever shall in this house be joined together in holy matrimony, may also live as did Isaac and Rebecca, in the purest enjoyment of con-nubial love, mutually assisting each other in the way to heaven, and training up their children for usefulness in this life, and for glory in that which is to come, through Jesus Christ our Lord. *Amen.*

O thou high and Holy One of Israel, regard, we beseech thee, the prayers of thy servants, and grant that all who shall in

this house, make confession of their sins, or lift their voices in praise and thanksgiving for mercies past, or benefits received, may also rejoice in the light of thy countenance, with the peace which passeth all understanding, with the joy that is unspeakable and full of glory. *Amen.*

Great Head of the Church, we beseech thee to hear us, and grant that whosoever shall, in this house, be set apart or ordained to the holy office of the ministry, may also receive the anointing of thy Spirit, and go forth in the fulness of the blessing of the Gospel, to preach its unsearchable riches to a ruined world; then, having finished their course fought the fight, and kept the faith, receive the crown of life, and reign with thee, world without end. *Amen.*

Thou God of missions hear us, and grant that the sacred cause of missions with every other institution of Christianity may ever find in this house an able advocacy and an ample support; so as to be rendered instrumental in hastening on the day when the kingdoms of this world shall have become the kingdoms of our Lord and his Christ. *Amen.*

Thus have we dedicated this house unto thee O thou that dwellest in heaven. Re-

ceive it, O receive it among thine earthly sanctuaries, and grant that all who may worship thee here from Sabbath to Sabbath, and from generation to generation, even our children's children, may feel it to be indeed the house of God, and the gate of heaven.  
*Amen.*

Then may be sung the consecration hymn, which ought not to exceed six stanzas—then the sermon; immediately after let the collection be taken up. Conclude with an appropriate hymn, and extemporaneous prayer and the benediction.

After such dedication, no minister having the charge of any of our churches, shall allow them to be used for any other purpose than the glory of God; and any minister suffering the violation of this law shall be deemed guilty of grossly improper conduct and may be suspended according to the decision of the Annual Conference.

### PART III.

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LAY HELPERS, LOCAL PREACHERS  
AND GENERAL OFFICERS.

- I. LAY HELPERS.
- II. LOCAL PREACHERS.
- III. GENERAL OFFICERS.

## CHAPTER I.

## LAY HELPERS.

I. *Deaconesses.*

1. The duty of the Deaconess shall be to encourage, foster and improve the general interests of the church, promote the comfort and solicit the friendship and sympathy of the general public, visit the sick and unfortunate, console the dying, cheer the fallen, feed the hungry, clothe the naked, seek out the homeless, encourage industry, visit asylums and prisons, and save the lost.

2. The order is not compulsory, but in every charge where the conditions warrant, a board of not less than three nor more than twelve women—ordinarily they should be widows or unmarried women of good repute—may be organized by the pastor; membership may continue during good behavior and conformity to our rules.

3. They shall be set apart or consecrated by the bishop of the district after the election by the pastor and official board.

The form of consecration shall be such as the bishops may agree upon, and shall be administered by a bishop.

4. Whenever it is advisable in the large cities, Deaconesses Homes shall be established for the care of women, features of which shall be to rescue the perishing, help the weak and unfortunate, minister to the sick, and train others for the work of Deaconesses. To designate them, the regulation garb shall be worn by Deaconesses.

5. The general rules on consecration and work shall be such as are adopted by deaconesses already organized, with such other regulations as the conditions may suggest with and upon the advice and approval of the pastor and official Board.

## 2. *Exhorters.*

1. Every person applying for license to exhort in any of our societies shall produce to the Quarterly Conference of his circuit or station a recommendation from the Class of which he is a member.

2. The Quarterly Conference shall examine him and, if they think he will be useful, the Presiding Elder or chairman of the Conference shall license him to exhort.

3. He shall be required to employ his tal-

ents and time as a teacher in the Sabbath school, when it is convenient. He shall manage and lead the prayer meetings under the weekly appointment of the preacher in charge, but the preacher shall not infringe upon his temporal concerns which include the Sabbath day.

## CHAPTER II.

## LOCAL PREACHERS.

I. *Examination of Persons Claiming Call to Preach.*

Those who think they are moved by the Holy Ghost to preach shall be tried by the following examination:

1. As to religious experience;

(1) Do they know God as a pardoning God?

(2) Have they the love of God abiding in them?

(3) Do they desire and seek nothing but God?

(4) Are they holy in all manner of conversation? -

2. As to gifts;

(1) Have they a clear, sound understanding, a right judgment in the things of God and a just conception of salvation by faith?

(2) Has God given them any degree of utterance? Do they speak readily, justly and clearly?

3. As to fruit;

(1) Are any truly convinced of sin, and converted to God by their preaching?

As long as these marks are discerned in any one, we believe he is called of God to preach. These we receive as sufficient proof that they are moved by the Holy Ghost.

2. *License by Quarterly Conference.*

1. Every applicant for license to preach among us shall present to the Quarterly Conference a recommendation from the Society given at a special meeting, called for that purpose.

2. The Quarterly Conference shall examine him with reference to his gifts and graces, his knowledge of the doctrines of our Church and the studies laid down in the Discipline for licensing local preachers his possession of the books containing those studies, and concerning his subscription to our church periodicals.

3. If the Quarterly Conference approve of him and is satisfied that he will be generally useful and acceptable as a preacher, it shall give him license signed by the Chairman, subject to annual renewal.

[FORM OF LICENSE.]

This is to certify that the bearer.....  
is licensed to preach in the African Methodist  
Episcopal Church. Signed on behalf of the

..... Quarterly Conference of said Church  
this..... day of..... 19...., to be renewed  
once a year so long as his life corresponds with  
the Gospel, and he submits to the rules and the  
Discipline of said Church. Given under my hand.

.....  
Presiding Elder.

### 3. *Ordained Preachers in Local Relations.*

1. A Local Preacher of four years good standing may be eligible to the office of Deacon.

If the society of which he is a member requests it, the District Conference—or where there is no District Conference the Quarterly Conference—shall examine him properly, and if it adjudge him worthy, shall recommend him to the Annual Conference by testimonials signed by the Presiding Elder and countersigned by the Secretary. The Annual Conference shall examine him, and if it is satisfied with his work and qualifications, may elect and ordain him.

2. A Local Deacon of four years good standing—from the time of his ordination—may be eligible to the office of Elder.

On request of the society, the District Conference—or where there is no District Conference the Quarterly Conference—shall examine him, and if it adjudge him

worthy, it may recommend him to the Annual Conference—a two-thirds majority is required—certifying to his possession of talents and qualification in doctrine and discipline and to the society's need of his service as Elder.

The Annual Conference shall examine him, and if satisfied that he is a proper person to exercise the office of an Elder, may elect and ordain him.

3. If an applicant for Local Elder's orders, should be unable to attend the Annual Conference, the testimonials of the District Conference or—where there is no District Conference, the Quarterly Conference—shall be forwarded to the Annual Conference with a note declaring the applicant's belief in the doctrine and discipline of the Church, the Annual Conference may elect him to Elder's orders, and provide for his examination and ordination in the interval of Annual Conferences.

4. *Local Preachers from other Denominations.*

An unordained Preacher from an evangelical denomination, on becoming a member of the Church shall be examined and have his license adjusted by the Quarterly

Conference. An ordained minister thus becoming a member of the Church, shall satisfy the Annual Conference, in the same examinations sustained by ministers from without, who are admitted to the traveling connection; excepting the Special Examinations for the itinerancy, and he shall receive the same form of certificate, with the word Quarterly before "Conference."

#### 5. *Obligations of Local Elders, Deacons and Preachers.*

Every Local Elder, Deacon and Preacher shall have his name recorded in the Quarterly Conference journal of the charge that includes his membership, and also enrolled on a Class paper. He shall meet in class—unless he live too far away—teach and labor in our Sabbath-schools and be subject to the preacher in charge, in receiving appointments to preach, or to teach and labor in the Sabbath-schools, as occasion may require. If he neglects these duties, the Quarterly Conference may deprive him of his ministerial office.

If a Local Deacon or Elder absent himself from the Annual Conference two years without a lawful excuse, he shall lose his membership.

All local Deacons and Elders who are

members of an Annual Conference shall be subject to the appointment of the Bishops wherever they may be considered useful as supplies, but no Elder or Deacon shall have continued charge except he be an itinerant.

6. *Supernumerary Preachers.*

A Supernumerary Preacher is a member of the Annual Conference for whom there is no appointment available, or who is allowed to be without appointment on his own request.

7. *Evangelists.*

All Evangelists shall be enrolled as members of the Quarterly Conference according to assignment of the Bishop or Presiding Elder. They must report to every session of the Quarterly Conference.

## CHAPTER III.

## GENERAL OFFICERS.

Persons elected by the General Conference or Supervising Boards to offices of a general character, as editors, publishers and secretaries of departments are styled General Officers.

*1. Official Responsibility.*

For faithfulness in the discharge of the duties of their offices, in the interim of General Conferences, General Officers are amenable to the Boards appointed to supervise their respective departments.

*2. Ecclesiastical Responsibility.*

1. Every ministerial General Officer must be a member of an Annual Conference, and of a District Conference and a Quarterly Conference designated by the Bishop of his Annual Conference.

2. Every lay General Officer must be a member of a Quarterly Conference where his office is located.

General Officers are subject to all the rules of the Conferences not interfering with their official duties.

College Presidents, Professors and Agents, and Army Chaplains of our ministry are subject to the same rules so far as is practicable.

*Restrictions.*

It shall be unlawful for any editor, or publisher, of any official organ of the A. M. E. Church, or for any General Officer, to utter, publish, circulate or distribute literature defaming or compromising the personal, or official character of any minister or layman, pastor, general officer or bishop, unless as the result of the findings of a duly constituted court. Any General Officer violating this enactment shall be subject to trial according to provisions of section 3rd—Discipline page 251.

**PART IV.**

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**THE MINISTRY.**

- I. PREACHERS' PERSONAL LIFE AND DUTIES.
- II. DUTIES OF PASTORS.
- III. OFFICIAL DUTIES OF PASTORS.
- IV. PREACHERS IN ANNUAL CONFERENCE
- V. DEACONS.
- VI. ELDERS.
- VII. PRESIDING ELDERS.
- VIII. BISHOPS.

## CHAPTER I.

## PREACHERS PERSONAL LIFE AND DUTIES.

1. *Special Means of Grace.*

1. A preacher, to be qualified for his charge, should walk closely with God and have his work greatly at heart. He should understand and love discipline—ours in particular.

2. He should inquire of his brethren (as preachers do not sufficiently watch over one another) if they also walk closely with God, have fellowship with the Father and the Son, observe proper hours for retiring and rising from bed, spend the day in the manner advised by the conference, converse seriously, usefully and closely, and use all the means of grace themselves, and enforce the use on others.

The means of grace are, **INSTITUTED AND PRUDENTIAL.**

I. The Instituted means of grace are:

1. Prayer; private, family, and public; consisting of deprecation, petition, intercession and thanksgiving. A preacher should

ask his brethren if they use these means, if they daily appoint a time for private devotion if they practice it, and if they have private and family prayer mornings and evenings and urge others to do the same?

2. Searching the Scriptures, by

(1) Reading some part every day regularly, all the Bible in order, carefully with notes, seriously with prayer before and after, faithfully, immediately practicing what you learn?

(2) Meditating at set times by rule?

(3) Hearing at every opportunity, with prayer before and after; always having a Bible present?

3. The Lord's Supper: Do you use this at every opportunity, with solemn prayer before; with earnest and deliberate devotion?

4. Fasting and abstinence. Do you practice as much fasting and abstinence every week as your health, strength and labor will permit?

5. Christian conference (or conversation). Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace seasoned with salt; meet to minister grace to the hearers? Do you not converse too long at

a time? Is not an hour commonly enough? Would it not be well always to have a determinate end in view?

II. The Prudential means we may use as Christians, as Methodists, as preachers:

1. As Christians: What particular rules have you in order to grow in grace? What arts of holy living?

2. As Methodists, do you never miss your class or band?

3. As preachers, have you considered your duty thoroughly? And do you make a conscience of executing every part of it? Do you meet every society, also the leaders and bands? These means may be used without fruit, but there are some means that cannot; namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

(a.) Do you steadfastly watch against the world, yourself; your besetting sin?

(b.) Do you deny yourself every useless pleasure of sense; imagination; honor? Are you temperate in all things? instances: (1) Do you use only that kind and that degree of food which is best for both your body and your soul? Do you see the necessity of this? Do you eat no more at each meal than is necessary? Are you not heavy and

drowsy after dinner? (2) Do you use only that kind and degree of drink which is best for your body and your soul? Do you choose the use of water for your common drink, and only take wine medicinally and sacramentally?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

4. Do you endeavor to set God always before you; to see his eye continually fixed upon you?

Never can you use these means but a blessing will ensue, and the more you use them the more will you grow in grace.

## 2. *Preaching.*

1. The most effectual way of preaching is to preach Christ in all his offices, and to declare his law as well as his gospel, both to believers, and unbelievers, and to strongly and closely insist upon inward and outward holiness in all its branches.

2. A preacher should first, choose the plainest text he can find; second take care not to ramble, but keep to his text and make out what he takes in hand; third, he should always suit his subject to his audience.

3. The objects in view should be: (1.) To convince. (2.) To offer Christ. (3.) To invite. (4.) To build up. This, in some measure, should be done in **every sermon.**

4. A preacher should frequently read and enlarge upon a portion of the Scripture, and young preachers should often exhort without a text. He should avail himself of the great festivals by preaching on such occasions.

5. All our preachers shall expressly preach against Sabbath breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, contracting debts without due care to discharge them.

6. A preacher should begin at the designated time and be sure never to disappoint a congregation.

7. His whole deportment should be serious, solemn and weighty.

8. He should guard against anything awkward, either in gesture, phrase or pronunciation.

9. Usually he should not pray extempore more than eight or ten minutes at most, without intermission.

10. It is by no means advisable for us to

preach in as many places as we can without forming societies. We have made the trial for a considerable time in various places, but all the seed has fallen by the wayside. There is scarcely any fruit remaining.

11. We should, therefore, endeavor to preach most where there are the greatest number of quiet, willing hearers and the most fruit.

12. We ought to diligently observe in what place God is pleased, at any time to more abundantly pour out His Spirit, and then we should send more laborers into that place.

### 3. *Visiting from House to House.*

1. We can further assist those under our care by insrtucting them at their own houses. What unspeakable need is there of this! The world says, "The Methodists are no better than any other people." This is not true in general. But (1) personal religion, either towards God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us; How little communion with God; How little living in heaven, walking in eternity, deadness to every creature; How much love of the world, desire of

pleasure and ease, and of getting money; How little of brotherly love; What continual judging of one another; What gossiping, evil-speaking and tale-bearing; What want of moral honesty. To instance one particular: Who does as he would be done by in buying and selling? (2) Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must instruct the people from house to house. Till this be done—and in good earnest—the Methodists will be no better. (3) Our religion is not deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in thus visiting as we do now in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract entitled *GILDAS SALVIANUS* is well worth a careful perusal. Speaking of visiting from house to house he says (page 351): "We shall find many hindrances, both in ourselves and the people."

#### 4. *Many Hindrances.*

(1.) In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful to the work.

(2.) We have a base, man-pleasing temper, so that we let men perish rather than lose their love. We let them go quietly to hell, lest we should offend them.

(3.) Some of us have also a foolish bashfulness. We know not how to begin and blush to contradict the devil.

(4.) But the greatest hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

(5.) Lastly, we are unskilled in the work. How few know how to deal with men so as to get within them and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love and meekness.

But undoubtedly this private application is implied in these words of the apostle; "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season out of season; reprove, rebuke with all long suffering."

O Brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness

were banished, and every shop and every house busied in speaking of the word and works of God, surely God would dwell in our habitations and make us his delight.

But it is objected: "This will take up too much time, we shall not have leisure to follow our studies."

We answer, (1.) Gaining knowledge is a good thing, but saving souls is a better. (2.) By this very thing you will gain the most excellent knowledge of God and eternity. (3.) You will have time for gaining other knowledge too; only sleep not more than you need. But, (4.) If you do but one, let your studies alone. We ought to throw by all the libraries in the world rather than be guilty of the loss of a soul.

It is further objected, "The people will not submit to it."

If some will not, others will; and the success with them will repay your labor. O, let us herein follow the example of St. Paul:

(1) For our general business—"serving the Lord with all humility of mind."

(2) Our special work—"Take heed therefore to yourselves and to all the flock."

(3) Our doctrine—"Repentance towards God and faith in our Lord Jesus Christ."

(4) The place—"I have taught you publicly and from house to house."

(5) The object and manner of teaching—"I ceased not to warn every one night and day in tears."

(6) His innocence and self-denial herein—"I have coveted no man's silver or gold."

(7) His patience—"Neither count I my life dear unto myself."

Above all things let us keep before our eyes; "the church of God which he hath purchased with his own blood;" and let us remember that it is written "Grievous wolves shall enter in among you, not sparing the flock." Write these things upon your hearts, and it will do more good than twenty years study. Then you will have no time to spare; you will have work enough to do. Then, likewise, will no preacher, who is as salt that has lost its savor, stay with us. To such this employment would be mere drudgery. In order then, to perform your duty, far above your knowledge, you will have need of all the grace you can obtain.

### 5. *Causes of Spiritual Poverty.*

Why are we not more holy for the performance of these duties?

Why do we not live more in eternity and walk with God all the day long?

Why are we not all more devoted to God and breathing the whole missionary spirit?

Chiefly because we are enthusiasts, looking for the end without using the means. Let us touch upon only two or three instances. Who of us rises at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of our plain duty. Let us amend from this hour.

## CHAPTER II.

## DUTIES OF PASTORS.

(Ordained and Unordained.)

1. A traveling preacher must be diligent; never unemployed: never triflingly employed.

2. He shall attend the superintendent when in his charge and give him all necessary information by letter, when absent.

3. He shall take charge of all the Local Elders, Deacons, Preachers, and Exhorters in his charge and see that they behave well. He shall organize the Local Preachers and Exhorters in a class for mutual improvement. The Quarterly Conference shall reprove, or remove, if it think best, those who refuse to unite in the class.

4. He shall call, and preside over all meetings for the transaction of spiritual or temporal business in his charge, excepting those called to inquire into complaints or charges against him.

5. He shall hold Watch Night meetings, Love-feasts—which he may allow to con-

tinue one hour and a half—and quarterly meetings, in the absence, or at the request of the Presiding Elder.

6. In large societies he shall meet the men and women apart once a quarter, and form those of them who are believers in bands of four each, where this is practicable.

7. He shall meet the Quarterly Conference, also he shall meet the trustees, the stewards, the leaders, the general bands, the societies and other organizations of his charge as often as possible, and shall overlook their accounts from time to time.

8. He shall travel and labor in his charge, conduct divine service, visit the sick, recommend decency and cleanliness, and enforce vigorously but calmly, all the rules of the societies, and every part of the Discipline.

9. He shall regulate the bands and see that every band leader has the rules of the band.

10. He shall read the general rules in every society once a quarter and in every congregation once a year; especially the thoughts on dress; exhorting the people to conform to the spirit of the Apostolic precepts concerning gold, pearls and costly array, 1 Tim. ii:9; 1 Pet. iii:3. He shall also

put off all superfluous and costly apparel himself. The violation of this rule subjects a minister to the liability of suspension.

11. He shall assign all persons received on probation to a separate and special class, keeping them in it at least three months; and shall not admit any to full membership till they have passed a satisfactory examination before him and the church, as to correctness of faith and willingness to observe and keep the rules, been baptized and recommended by a leader whom they have met in class three months.

12. He shall give love-feast tickets to all full members in good standing—but to no others—and shall renew said tickets quarterly. He may with the utmost caution, issue a note of permission to attend love-feast, to any serious person who has attended class three times or is recommended by a responsible person known to him, but never to two consecutive love-feasts, nor more than three times, without his becoming a member.

13. He shall see that a fast be held in every society in his charge on the Friday next preceding every quarterly meeting and **have a memorandum made of it on the class papers.**

14 He shall see that every society is duly supplied with our books.

15. He shall receive, try and expel members, according to the Discipline, and at every quarterly meeting shall read the names of those who have been received, and who have been excluded.

16. He shall appoint all class-leaders and when he deems it necessary, or the good of the church demands it, remove them.

17. Where there are no stewards, he shall appoint a person to receive the quarterly collections in the classes, and a committee to receive, and assist in applying any money subscribed to make up allowance to preachers or assist the most needy places in building churches and paying debts.

18. He shall suspend a steward from office for sufficient cause, and appoint a steward in his stead; the course and action to be reviewed and finally disposed of by the quarterly conference.

19. He shall not allow any person to officiate as a preacher or exhorter in his church without obtaining a license from the quarterly conference, and he shall insist that this license be renewed once every year.

He shall not allow any preacher under suspension, expulsion or charge of immoral conduct to officiate in his pulpit or at the altar.

20. He shall take exact account of the members in the charge, report the same to the Annual Conference, and, on being removed, shall submit to his successor an accurate account of the charge.

21. He shall not cease to labor in the itinerancy, except in case of sickness, without the consent of the Annual Conference, certified by the hand of the Bishop.

22. He shall frequently warn his members against moving from one charge to another, without a note of recommendation from him; informing them that they will not be received into other societies without this note of recommendation.

[Form of Certificate of Membership.]

....., 19....

To the Rev. ...., Pastor of the.....  
A. M. E. Church at..... This is to  
introduce to you and commend to your Christian  
consideration, M. ...., who is an accept-  
able member of our Society.

....., Pastor of the..... A. M. E.  
Church.

23. (1) Every pastor shall gather in the children, and wherever there are ten whose parents will permit it, he shall meet them

once a week, or once in two weeks for the purpose of giving them instruction and training them in the catechism. To this end he shall procure our catechism, and have it committed to memory by all who can read.

(2) He shall expressly preach on education; talk with the children at home; explain the nature of religion to them and impress the necessity of it upon their hearts. He shall earnestly pray for them and exhort their parents at home.

(3) He shall take the names of those who have been truly awakened and admit them to society. But if he should say, "I have no gift for this," he should pray for it and use every other means to obtain it.

(4) He shall, so far as it is practicable, take the children of his congregation and form them into Sabbath-schools.

(5) He shall take their names and form them into classes for the purpose of giving them religious instruction, and do this as regularly himself as his other duties will permit.

(6) He shall teach them the nature of religion; and also the nature, privileges, design and obligations of baptism.

(7) He shall appoint a suitable leader

for each class to instruct it in his absence and recommend to him those who are suitable to be admitted on trial.

(8) He shall leave his successor a correct account of each class formed and also the name of its leader.

## CHAPTER III.

## PREACHERS IN ANNUAL CONFERENCE.

I. *Preachers Admitted on Trial.*

I. A preacher, not over 40 years old, being duly recommended by the District Conference, or having been previously appointed to a charge by the Bishop or Presiding Elder, in the interim of Annual Conferences, may be received on trial in the Annual Conference by vote; provided he give us satisfaction as to his knowledge of the discipline and doctrines of the Church, the connections necessary in a discourse, church history (especially ours), and of all the studies prescribed in the Appendix to the Book of Discipline, for admission on trial. Then let him carefully read and weigh the contents of the Book of Discipline, that if he have any doubt it may be removed.

If he should be destitute of the foregoing qualifications he may be referred to a committee which shall examine him thoroughly, at least twice during the ensuing year, and report the results to the next Annual Conference.

2. When he is admitted on trial the form of discipline shall be given him, inscribed: To..... You think it your duty to call sinners to repentance; make full proof of it, and we shall rejoice to receive you as a fellow laborer.

3. One on trial may be either admitted, or rejected without doing him any wrong; otherwise it would be no trial at all.

*2. Preachers Admitted to Full Connection.*

1. A preacher who has maintained a good character, two years on trial, proved his fitness, given the Annual Conference satisfaction in the studies for the second year, and in the Special Examination for admission, may be admitted to full connection in the itinerary.

2. In receiving a traveling preacher into full connection, there shall be an offering of solemn prayer, and the following Special Examination—with other questions, if necessary:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you groaning after this perfect love?
5. Are you resolved to wholly devote

yourself to God and His work?

6. Do you know the rules of the Society and of the bands?

7. Do you keep them?

8. Do you constantly attend the sacrament?

9. Have you read the form of discipline?

10. Are you willing to conform to it?

11. Have you considered the rules of a Preacher, especially the 1st, 7th and 9th? (See Page 197.)

12. Will you keep them for conscience sake?

13. Are you determined to employ all your time in the work of God?

14. Will you endeavor not to speak too loud or too long?

15. Will you instruct the children in every place?

16. Will you visit from house to house?

17. Will you recommend fasting or abstinence, both by precept and example?

18. Are you in debt?

3. *Preachers from other Denominations.*

1. Preachers from other denominations, coming to either the Quarterly Conference or the Annual Conference, for admission, shall be questioned as follows:

*Question.* Have you read our form of discipline?

*Answer.* I have.

*Ques.* Do you possess such discipline?

*Ans.* I do.

*Ques.* Do you believe in the doctrine, discipline and polity of our Church as set forth therein?

*Ans.* I do fully believe and will willingly receive, adopt and be governed by the doctrines, discipline and polity of the A. M. E. Church.

*Ques.* Will you refrain from teaching or practicing any other form of doctrine, discipline or polity?

*Ans.* I will.

2. An unordained Preacher from another denomination can enter the itinerant ministry of the A. M. E. Church, only by becoming a member of the church and entering the Annual Conference regularly.

3. An ordained Preacher may come in the same way, or he may be received by an Annual Conference on proving his ordination, accepting our doctrine, discipline, usages and government, giving satisfactory evidence of gifts, graces and usefulness, sustaining an examination in the studies for the "second year," and taking the ordina-

tion vows. Provided, however, that ministers who come from churches that recognize only one order of the ministry shall be received as deacons, and be required to travel two years as itinerant ministers before being eligible to the order of Elders.

4. On being admitted, every minister shall receive the following certificate:

This is to certify that.....  
having been ordained to the office of.....  
....., 19..., according to the usages of the  
..... Church, of which he has been a  
member, has been admitted into the.....  
Conference of the A. M. E. Church, and is hereby  
authorized, so long as his life and conversation  
become the Gospel of Christ, to exercise the func-  
tions of his office in the African Methodist Epis-  
copal Church (limited in paragraph 3, above).

Given under my hand and seal, this.....  
day of....., 19....

..... Presiding Bishop.

5. Every Preacher admitted to full trav-  
eling connection shall receive the form of  
Discipline inscribed as follows:

As long as you freely consent to, and  
earnestly endeavor to walk by these rules,  
we shall rejoice to acknowledge you as a  
fellow laborer.

#### 4. *Rules of a Preacher.*

1. Be diligent. Never be unemployed or triflingly employed. Never trifle away any

time; neither spend any more at one place than is strictly necessary.

2. Be serious. Avoid all lightness, jesting and foolish talking. Converse sparingly and conduct yourselves prudently with women. I Tim. v. 2. Be ashamed of nothing but sin. Let your motto be "Holiness unto the Lord."

3. Take no step toward marrying without consulting your brethren. A Methodist Preacher ought not to be married to a woman without the consent of her parents.

4. Believe evil of no one without good evidence; unless you see it done, take heed you credit it not. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

5. Speak evil of no one, because your word especially doth eat as a canker. Keep your thoughts within your own breast until you come to the person concerned.

6. Tell everyone under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

7. Be punctual. Do everything exactly at the time: and do not mend our rules, but

keep them; not for wrath, but for conscience's sake.

8. Avoid all affectation. A Preacher of the Gospel is a servant to all. You have nothing to do but to save souls; therefore spend and be spent in this work. And go always not only to those who want you, but to those who want you most. It is not your business only to preach so many times and to take care of this or that society, but to save as many as you can: to bring as many sinners to repentance as you can; and with all your power to build them up in that holiness, without which they cannot see the Lord. Remember a Methodist Preacher is to mind every point great and small in the African Methodist Discipline. You will, therefore, need to exercise all the sense and grace you have.

9. Act in all things not according to your own will but as a son in the gospel. As such it is your duty to employ your time in the manner which we direct; in preaching and visiting from house to house, in reading, meditation and prayer. Above all, if you labor with us in the vineyard of the Lord, it is necessary you should do that part of the work which we advise at those times and places which we judge most for His glory.

*5. Preachers' Conduct in Conference.*

1. It is desired that all things be considered on these occasions, as in the immediate presence of God, and that every person shall speak freely whatever is in his heart.

2. That we may improve our time at Conference, while we are conversing let us have an especial care to set God always before us. In the intermediate hours let us redeem all the time we can for private exercises. Therein let us give ourselves to prayer for one another and for a blessing on our neighbors.

*6. The Itinerancy.*

The extension of the Church is best secured through an itinerancy operating under a General Superintendency which provides, as nearly as possible, for each congregation of believers a minister qualified to present the doctrines of Holy Scripture, and to direct the temporal economy of our Societies. The glorious triumphs attendant upon the labors of our itinerants attest the presence of the Holy Spirit as a witness directing the pulpit and pastoral ministrations of itinerant preachers.

## CHAPTER IV.

## DEACONS.

1. A Deacon is constituted by election of the Annual Conference, and the imposition of the hands of a Bishop.

2. A Traveling Preacher of two full years standing in the Annual Conference is eligible to the office of Deacon, provided he satisfy the Annual Conference of his fitness for the office.

3. If the necessities of the cause of missions require his ordination earlier, the time qualification may be disregarded, if it is judged expedient; provided he give satisfaction in the course of studies prescribed in the Book of Discipline for the "second year," and has been carefully instructed in the nature of the vows of the office of a Deacon.

4. On the request of his Quarterly Conference, a Local Preacher of four years good standing may be eligible to the office of Deacon, if recommended by the District Conference; provided he satisfy the Annual Conference in the course of studies pre-

scribed in the Book of Discipline for the "second year."

5. The duties of a Deacon are, to preach the Word of God, assist the Elder in distributing the communion, and, in the absence of the Elder, administer the Sacrament of Baptism and solemnize matrimony

6. A traveling Deacon shall not act as Deacon, or preach in our churches, if he cease to travel without the consent of the Annual Conference, certified to by the Bishop; except he is incapacitated by sickness, debility or unavoidable circumstances.

## CHAPTER V.

## ELDERS.

1. An Elder is constituted by election of the Annual Conference, and the imposition of the hands of a Bishop and the examining Elders. The Conference shall be certain that he is thoroughly instructed in the vows of an Elder.

2. A Traveling Deacon of two full years good and regular standing is eligible to the office of Elder; provided he give satisfaction in the course of studies prescribed in the Book of Discipline.

3. A Local Deacon of four years good and regular standing as a Deacon, is eligible to the office of Elder on the request of his Quarterly Conference; provided he is recommended by the District Conference, on at least a two-thirds majority vote, and satisfies the Annual Conference of his fitness and the local necessity of his ordination.

4. The duties of an Elder are, to preach the Word of God, administer the sacraments of the Lord's Supper and Baptism, and perform the rite of matrimony.

## CHAPTER VI.

## PRESIDING ELDERS.

1. *Qualifications.*

Presiding Elders are appointed by the Bishop. They must be able to keep a faithful record of the quarterly conference minutes, and give proper directions to all the affairs of the Church.

2. *The District.*

The territory of every Annual Conference (except mission conferences too small) shall be divided in districts, each embracing from twelve to twenty pastoral charges and from two thousand to three thousand lay members. In cases of conferences of very large territory but only few churches, each presiding elder may be assigned to a pastorate but his charge must be in the district of another presiding elder.

3. *Duties.*

1. The Presiding Elder shall take charge of all the Elders, Deacons, Preachers, itinerant and local, and the Exhorters in his district.

2. He shall travel at large in his district, preside in the District Conference, Sunday-school conventions and all the Quarterly Conferences, assist pastors at quarterly meetings, see that the business of the conference is in strict accord with the Discipline; and preach at least once on each charge quarterly.

3. He shall give decisions on all questions of law in the Quarterly Conferences and the District Conferences, subject to appeal to the Annual Conference. In all cases he shall leave the application of law with the district conference and quarterly conference.

4. He shall change or remove a preacher in the interval of Annual Conferences, after strict investigation, where the interests of a church demand it; or when a majority of the membership is dissatisfied and the Official Board, in a written petition, requests him to do so; provided he assign said preacher to another field of labor. He may call a committee to investigate or try a case of a pastor under charges.

5. He may employ a preacher who has been rejected by an Annual Conference because of failure to pass examination; provided the Annual Conference grant permission, and the preacher is a man of good

moral character; but he shall not employ nor allow to exercise in any church of his district, any preacher under suspension, expulsion or charges of immoral conduct, in our own or other church.

6. He shall thoroughly acquaint himself with the efficiency and acceptability of all the pastors in his district, and endeavor to have satisfactory appointments for all the people.

7. He shall see that all moneys collected on connectional Sabbaths: Educational Day, Children's Day, and Easter Day—are forwarded to the offices to which they are due, promptly, and shall demand no part of the collections on those days, as payment of assessment for support.

8. He shall not cease to travel without the consent of the Annual Conference or the Bishop.

9. He shall be removed for imprudence in administration, or impurity of life.

## CHAPTER VII.

## BISHOPS.

I. *Election.*

1. A Bishop shall be elected by the General Conference, by ballot only: provided he shall be blameless in character and qualifications; a majority of all votes cast shall be necessary to choice.

2. After his election he shall be consecrated to the office of Bishop by the imposition of the hands of a Bishop and six Elders.

2. *Filling Vacancies.*

1. If by death, resignation, or expulsion, there should be no one to exercise the episcopal office, an extra session of the General Conference shall be called at once, according to the Discipline.

2. The said extra session of the General Conference shall proceed to fill the vacancy, and seven Elders, by imposition of their hands, shall ordain the one elected.

3. *Duties of a Presiding Bishop.*

1. He shall preside in all the confer-

ences, fix, in conjunction with the Presiding Elders, all the appointments of the traveling preachers at the Annual Conferences, and cause all his decisions in Annual Conference to be entered in the journal.

2. He shall entertain all motions duly made and seconded in an Annual Conference, when they do not come in conflict with positive law.

3. He shall decide all questions of law in the Annual Conference; but his decisions may be subjected to an appeal to the Court of Triers of Appeals. He shall in all cases leave the application of law with the Annual Conference.

4. He shall select the most experienced and best qualified elders, and of the best moral character, for the office of Presiding Elders.

5. He shall appoint a District Book Steward and, when requested by an Annual Conference, appoint an agent or agents to labor for embarrassed churches and literary institutions in the Conference.

6. In the interval of the Annual Conference sessions, he shall change, receive and suspend preachers, wherever necessary, as directed by the Book of Discipline.

7. He shall not permit any preacher to

remain on any circuit or station, nor a Presiding Elder on any given district longer than five years. This rule does not apply to foreign work, except in Canada.

8. He shall not permit any preacher to remain on a circuit or a station when he has become unacceptable or it is evident that his continuance is injurious to the prosperity of the Church.

9. He shall not remove a preacher without his consent, beyond the bounds of his district, until he shall have given him at least three months notice prior to the time appointed for his removal. Nor shall the Bishop accept a transferred preacher against whom there is a charge, till after the conference shall have full time to examine his character and pass upon the same. Any Bishop who shall knowingly violate this prohibition shall be proceeded against by the Annual Conference, as per Discipline.

10. He shall not admit to the Annual Conference, transfer nor appoint to the Pastorate, Presiding Eldership, Missionary Work, Evangelistic Work or Agency, nor allow to officiate in any of our Pulpits or at the altar, any Preacher under the disability of suspension, expulsion or charges of im-

moral conduct, whether formerly in our own church or from another church.

11. Whenever he transfers a member of the Annual Conference, he shall give the following form of Certificate:

*This is to certify that....., a.....  
in good and regular standing, has been transferred from the.....Annual Conference of the African Methodist Episcopal Church to the.....Annual Conference of the same Church, the transfer to take effect on and after ....., 19....*

*....., Presiding Bishop.*

12. He shall travel at large through his district and visit every circuit and station and oversee the spiritual and temporal business of the societies in his district.

13. He shall, whenever the officers of any church call him and necessity requires him, visit any Episcopal District and act alone, in the absence of its Bishop, or conjointly with him, in all cases in which the interest of the connection demands his service.

14. He shall not ordain any woman to the order of Deacon or Elder in the A. M. E. Church.

15. He shall not exercise his episcopal office in any degree over the Church unless he travel at large throughout his district.

16. His duty in this respect shall be regulated by the General Conference, and it shall make provision for his traveling expenses.

17. He shall see that all funds of the Conference are appropriated according to Discipline but shall not interfere with said appropriations when consistent with the Discipline, and shall not receive any money from the Annual Conference for residence, traveling or any other purpose, contrary to the Discipline.

18. The bishops shall publish a year book of African Methodism. The book shall be issued, in May annually. It shall be published immediately upon its compilation by the connectional publishing house making the lowest bid and be sold at a small price for the benefit of said house.

CONFERENCES.

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PART V.

- I. GENERAL CONFERENCE.
- II. ANNUAL CONFERENCES.
- III. DISTRICT CONFERENCES.
- IV. QUARTERLY CONFERENCES.
- V. OFFICIAL BOARDS.
- VI. CHURCH CONFERENCES.

## CHAPTER I.

## THE GENERAL CONFERENCE.

*Composition.*

- 1. The General Conference shall be composed of all the Bishops, all the General Officers, all the College and University Presidents, the Deans of Theological Seminaries, and two ministerial delegates from every Annual Conference actually existing, but for each Annual Conference of more than sixty ministerial members, one ministerial delegate for every thirty ministerial members or final fraction exceeding fifteen, (Probationary Members are included in the basis), and two lay delegates for every Annual Conference.

*Qualifications of Delegates.*

1. Every minister elected a delegate by an Annual Conference shall be an elder who has traveled four full years next preceding the General Conference, in good and regular standing in an Annual Conference of the African Methodist Episcopal Church; shall at the time of his election be a member of the Conference that elects him, and shall

be in actual service within the bounds of the Conference that elects him at the time of his election.

2. Every layman elected delegate by an Electoral College shall be a member of **said** College and a man of good, natural and acquired ability, who knows and loves the doctrines and discipline of the A. M. E. Church, and has maintained a full, good and regular membership in said Church four consecutive years next preceding the General Conference.

### *Election.*

1. Ministerial delegates shall be **elected** by the Annual Conference next before the General Conference; except that Annual Conferences sitting in or after January shall elect a year earlier.

2. All Preachers regularly on the roll of the Annual Conference are Electors. Lay members can not vote for ministerial delegates.

3. A delegate elected by an Annual Conference shall represent said Annual Conference in General Conference, though he may have been transferred to another Annual Conference after his election.

4. The Annual Conference shall give a certificate of election, signed by the Bishop

and Secretary to every delegate elected, both ministerial and lay.

### *Electoral College.*

1. The Annual Conference next before the one that is to elect ministerial delegates shall appoint the place and time for the Electoral College; the time shall be at least three months before the Annual Conference that is to elect ministerial delegates.

2. The Electoral College shall be composed of one layman from each station, circuit and mission in the Annual Conference district.

3. Every pastor shall publish the meeting that is to elect a representative from his charge to the Electoral College at least two weeks before it is to take place, and shall preside at that meeting, and only full members of said charge shall vote or be elected delegates.

4. The Electoral College shall assemble at the place and time designated by the Annual Conference, and shall organize according to the custom of delegate bodies; a delegate moving that a given delegate be elected temporary chairman, another, temporary secretary. After devotional service, the College shall effect a permanent or-

ganization, electing a chairman, secretary, two tellers and two clerks of election, and then proceed to elect from its members by ballot two lay delegates and two lay alternates to the General Conference.

5. The Electoral College shall give each lay delegate and alternate a certificate of election, signed by the Chairman and Secretary, to be presented to the Annual Conference for record.

#### *Election Rules.*

1. Both Annual Conferences and Electoral Colleges shall elect alternates in same number, of the same qualifications, and by the same method as delegates.

2. Tellers and Clerks of Election shall be elected by the Conference and Electoral College, and all delegates and alternates to the General Conference shall be elected by ballot, a majority of ballots determining the election.

3. It shall be unlawful for any minister to interfere in any way with the Electoral College.

#### *Sessions.*

The General Conference shall meet perpetually, once in four years on the Wednesday next after the first Sunday in May.

*The Entertainment Commission.*

1. This Commission shall consist of three Bishops, five elders, and three lay delegates, all of whom shall be designated by the preceding General Conference.
2. The Commission shall approximate the expense of entertaining the General Conference, and apportion it among the several Annual Conferences, which shall raise one-fourth of the required amount each year, and deposit the same with the Financial Secretary, who shall keep it under the title, General Conference Entertainment Fund.
3. At least twelve months before the assembling of the General Conference, the Commission shall meet on the call of the Senior Bishop and shall cause it to be known throughout the Connection, that applications will be received for the entertainment of the General Conference.
4. The Commission shall take into consideration, in passing upon applications, the ability of the people to properly entertain the Conference, accessibility from all parts of the country, railroad facilities, rates and such other matters as, in their judgment, will contribute to the proper entertainment of the General Conference.
5. Should there be no application for the

General Conference, the Commission shall proceed to locate it at some point which shall most fully satisfy the foregoing conditions; provided, that they shall not select a place whose people, through their pastor, shall file an objection to such selection.

6. As soon as a proper selection shall have been made, notice thereof shall be given in all the Church papers four consecutive weeks.

7. The Commission shall create a Sub-Committee which, in conjunction with the Secretary of the Council of Bishops and the Financial Secretary, shall perfect all arrangements for the proper entertainment of the General Conference.

8. In case of the neglect or failure of the Senior Bishop to call the Commission together, three members of the Commission may make such a call.

#### *Extra Sessions.*

1. The Bishops, with the advice of two-thirds of the Annual Conferences, when necessary shall call an extra session of the General Conference; but if there be no Bishops, three Elders, with the advice of two-thirds of the Annual Conferences, shall call it.

2. The Bishops, or said three Elders, shall then, in writing, notify the preachers in charge of circuits and stations to inform all the delegates in good standing, as members of the last quadrennial session, to attend the extra session at the time and place appointed by the Bishops, or said three Elders. After notice being thus duly given, if two-thirds of the delegates be present at the appointed time and place, they shall proceed to business and their proceedings shall be lawful.

3. If any Annual Conference should be without representation, on receiving notice of the extra session, the Bishops, or, if there are no Bishops, three Elders of that Conference shall call it to an extra session when it shall elect both ministerial and lay delegates.

*Restrictions of the General Conference.*

1. The General Conference shall have full power to make rules and regulations for the Church, but they shall not repeal or change the articles of religion nor establish any new rules of doctrine.

2. They shall not alter any rule of government to the effect of doing away with the Episcopacy or General Superintendency.

3. They shall not do away with the privi-

leges of our ministers or preachers, of trial by a committee of trial, and an appeal. Neither shall they do away with the privileges of our members of trial before the society of which they are members, or by a committee, and of an appeal.

4. They shall not revoke or change the General Rules of the United Societies.

5. They shall not appropriate the surplus of the Book Concern to any purpose other than for the benefit of the Bishops, itinerant, supernumerary and superannuated preachers, their widows and orphans. *Provided, nevertheless,* That a majority of two-thirds of the General Conference shall suffice to alter the fifth restriction and none other.

### *Expenses of Delegates.*

Every Pastor shall collect a part of the money needed in his Annual Conference to defray the traveling expenses of its delegates to the General Conference.

The part to be collected shall be according to the *per capita* taxation of all the members of the Annual Conference District.

The amount to be paid to each delegate shall be calculated at the rate of ten cents

per mile, going to the General Conference, but not on returning.

The amount of traveling expenses to be collected by each pastor shall be presented to the Annual Conference at which the delegates are to be elected; and in no case shall he fail to collect and present, or have presented in due time to said Conference, the amount decided to be his quota. The delegates' board while attending the General Conference shall also be paid by the Annual Conferences.

The traveling expenses of the Bishops of the General Conference shall be paid out of the general treasury.

The Finance Committee, at the rise of every General Conference, shall pay the incidental expenses of the Conference, and turn over the balance (if there be any) to the Business Manager of the Book Concern, to defray the expense of printing the Book of Discipline.

The General Conference Minutes shall be published by the publishing house of the A. M. E. Connection which makes the lowest bid.

## CHAPTER II.

## THE ANNUAL CONFERENCE.

I. *Composition.*

The Annual Conference shall be composed of all the traveling Elders, Deacons and Licentiates, and all the Local Elders and Local Deacons, together with two laymen from each District Conference within its bounds, whose traveling expenses shall be paid by their District Conferences. Visiting members from any other Annual Conference in the Connection, may participate in debates but shall not vote.

2. *Sessions.*

1. Each Conference, at every annual session, shall designate the place at which it will hold its next annual session.

2. The time for holding the session shall be appointed by the Presiding Bishop, and should be done at each session.

3. An Annual Conference year shall begin when the appointments are read in the Conference and shall continue until they are read at the next ensuing session.

4. Every session shall be held at least one week.

3. *Organization.*

1. After devotional services, the secretary of the preceding Conference, by order of the chairman, shall call the Conference roll.

2. The Conference shall proceed to elect a Recording Secretary, an Engrossing Secretary, and Statistical Secretary. The Presiding Officer, unless otherwise ordered, shall appoint all committees, except the Finance Committee, which shall be nominated and elected by the Conference.

3. The Recording Secretary shall record all the transactions and minutes of the Conference. The Engrossing Secretary shall engross all the proceedings of the Conference, and all the decisions rendered by the Bishop, in the journal.

4. One Bishop, at least, shall be present and preside at each Annual Conference; but in the absence of the Bishop, the Conference shall elect a President *pro tem.* The Bishop, or Chairman, and the Secretary shall sign the Record at the close of each Annual Conference, and at the close of the quadrennium, present the journal to the General Conference.

5. All Conference moneys shall be paid over to the Finance Committee which shall disburse the same as directed by law, subject to the approval of the Conference, at least one day before the Conference adjourns.

4. *Pastors' Reports.*

A. *Numerical Statistics of Churches and Sunday Schools.*

1. Number of Churches.
2. Seating Capacity.
3. Number of Parsonages.
4. Number of Full Members.
5. Number of Probationers.
6. Number of Local Preachers.
7. Number of Exhorters.
8. Number of Sunday Schools.
9. Number of Sunday School Officers and Teachers.
10. Number of Sunday School Pupils.
11. Number of Sunday School Books.
12. Number of Conversions in Church and S. S.
13. Number of Adults Baptized.
14. Number of Infants Baptized.
15. Number of Accessions.
16. Number of Deaths.
17. Number of Missionary Societies.
18. Number of A. C. E. Societies.

B. *Local Finance of Churches and Sunday Schools.*

1. How much money has been collected for support of the Presiding Elder;
2. For the Pastor?
3. For Bishop's traveling?
4. For the Churches?
5. For the Sunday Schools?
6. For the local A. C. E. League?
7. For Benevolence?
8. For all local purposes?
9. What is the value of the Church and S. S. Property?
10. What is the Indebtedness of Charge?
11. What Balance in Stewards' Treasury?
12. What Balance in Trustees' Treasury?

C. *Connectional Finance of Churches and Sunday Schools.*

1. How much money has been collected for the One Dollar Fund;
2. For the Home Missionary Fund;
3. For the Foreign Missionary Fund;
4. For the Education Fund;
5. For the Church Extension Fund;
6. For the Conference Contingences;
7. For the A. C. E. Department;
8. How much has been collected on Children's Day;
9. For all Connectional Purposes;
10. Total for all Purposes?

5. *Questions by the Bishop; Answered by the Secretary:*

1. What preachers are admitted on trial?
2. Who remain on trial?
3. Who are admitted or re-admitted to full connection?
4. Who are the Deacons?
5. Who have been elected and ordained Deacons and Elders this year?
6. Who have located this year?
7. Who have been elected by the General Conference to exercise the Episcopal office in, and to superintend the African Methodist Episcopal Church?
8. Who are the supernumerary preachers?
9. Who are the superannuated preachers?
10. Who have been expelled from the connection by this Conference?
11. Who have withdrawn this year from this Conference and the connection?
12. Are all the preachers blameless in life and conversation?
13. What members of the Conference have died this year?
14. Have all the preachers subscribed to one of our connectional weekly journals,

and also to the *Quarterly Review* or the *Voice of Missions*?

15. What preachers are indebted to any of the Departments or Church publications?

16. When shall we hold the next annual session of this Conference?

17. Where shall our next Annual Conference be held?

18. Where are the preachers stationed this year?

#### 6. *Conference Literary Exercise.*

1. One day at each Annual Conference session shall be devoted to literary exercises; namely, to discussions, essays, addresses, and such other literary exercises as may be determined by the Bishop and Conference. If time be not convenient at Conference, a literary convention should be held during the year, at the call of the Bishop of the District.

2. The Bishop, or a President elected by the Conference, shall preside at the meeting held for these exercises, and shall appoint the ministers who are to read and give addresses on these occasions.

## CHAPTER III.

### THE DISTRICT CONFERENCE.

#### 1. *Composition.*

The District Conference shall be composed of all traveling ministers and local preachers, and one steward from each Quarterly Conference within a Presiding Elder's District.

The Steward shall be elected by ballot at the first Quarterly Conference after the Annual Conference session.

The Secretary of the Quarterly Conference shall count the ballots and the chairman shall declare the result.

#### 2. *Sessions.*

The District Conference shall meet once a year, in the second quarter, at the time and place appointed by the Presiding Elder.

It shall continue in session not less than two days nor more than three.

#### 3. *Organization.*

The Presiding Elder of the District shall be the chairman of the conference; but if

a Bishop be present he shall be invited to preside. In the absence of both Presiding Elder and Bishop the conference shall elect a chairman *pro tem.* It shall also elect a Secretary for the purpose of recording the proceedings.

The chairman shall appoint all committees, unless otherwise ordered.

#### 4. *Business of the District Conference.*

1. The District Conference shall make provision for obtaining the Presiding Elder's support, should the Annual Conference fail to do so.

2. The District Conference shall examine, by committee, all applicants for admission into the traveling connection. But it shall recommend to the Annual Conference, such persons only as have the books required to be studied, give evidence of efficiency, possess the necessary qualifications of an itinerant preacher and have been full members of the A. M. E. Church at least one year. Each District Conference shall elect annually two laymen as members of the Annual Conference; it shall also examine local preachers presented for Deacon's and Elder's Orders, and report to the Annual Conference those only who

sustain a satisfactory examination. The report shall be signed by the Presiding Elder and Secretary.

Preachers coming to the District Conference for recommendation to the Annual Conference not possessing the books required for admission (page 439, Discipline) should not be examined by the District Conference committee.

3. The District Conference shall provide for the expense of lay members attending the Annual Conference.

4. Committees shall be appointed and shall submit reports on the following subjects:

(1) The financial ability of the people throughout the district.

(2) Their moral condition.

(3) What the people are doing for missions.

(4) The spiritual condition of the churches.

(5) The condition of the public schools.

(6) The requirements of the Sabbath schools.

(7) The means necessary to make the churches more prosperous financially.

(8) On Preachers for the Annual Conference.

## (9) On Preachers for orders.

5. The Presiding Elder shall preach the opening sermon of the session; special sermons shall be preached on each evening during the session; religious services shall be observed at all the meetings.

6. The conference shall have a record of all its proceedings kept in a book provided for the purpose and it shall be the duty of the Secretary to preserve it until demanded by the Conference.

## CHAPTER IV.

### THE QUARTERLY CONFERENCE.

#### 1. *Composition.*

The Quarterly Conference shall consist of the traveling preachers or **pastors** on a circuit or station, the local preachers, exhorters, stewards, stewardesses, **class**-leaders, General Officers, Deaconesses, Evangelists, and the superintendent of the Sunday School, and the Presidents of the Allen C. E. League and the Missionary Societies; provided the latter three are members of the A. M. E. Church. Trustees are answerable to the Quarterly Conference for their official conduct.

#### 2. *Sessions.*

The sessions of the Quarterly Conference shall be held every three months, or four times a year, on every circuit and in every station.

The time and place of meeting shall be appointed by the Presiding Elder; but if there be no Presiding Elder it shall be appointed by the Pastor.

At each Conference there shall be a Secretary or Secretaries elected, who shall

faithfully and carefully record the proceedings, in a suitable book, which shall be preserved by the stewards.

If no efficient Secretary can be obtained, the Pastor or Presiding Elder shall act as Secretary of the Quarterly Conference.

### 3. *Procedure.*

The following questions shall be asked and answered in general and in particular, and recorded.

1. Are there any appeals from members of this society?
2. Is there any application for license to preach or exhort?.
3. Is there any license to be renewed?
4. How many persons have been converted?
5. How many persons have been received on probation?

At A.....
At B.....
At C.....
<b>Total.....</b>

6. How many persons have been received into full membership?

At A.....
At B.....
At C.....
<b>Total.....</b>

7. How many persons are now ready to be received into full membership?
8. How many members have been received by certificate?
9. How many have left with certificate?
10. How many have left without certificate?
11. How many have been expelled from this society.
12. How many members have died this quarter and what are their names?  
If on a circuit—At A.....  
At B..... At C.....
13. What number of full members in this society, or on this circuit?  
If a circuit at A... B....  
C.... Total...
14. What number of probationers in this society or on this circuit?  
Have the probationers <sup>been</sup> instructed in the Discipline, <sup>and</sup> history of our Church during this quarter?
15. What has been the increase of full members this quarter?
16. What number <sup>of</sup> marriages this quarter?
17. How many infants have been baptised this quarter?  
Their names .....
- How many adults?  
Their names .....

19. How many Sunday Schools?
20. What number of pupils are on the charge?
- |                         |  |
|-------------------------|--|
| If a circuit, at A..... |  |
| B.....                  |  |
| C.....                  |  |
| <b>Total.....</b>       |  |
21. What number of books in the library or libraries?
- |           |  |
|-----------|--|
| At A..... |  |
| B.....    |  |
| C.....    |  |
22. How much money has been collected for Sunday School purposes?
- |           |  |
|-----------|--|
| At A..... |  |
| B.....    |  |
| C.....    |  |
23. How and for what purpose has this amount been appropriated?
24. How much has been collected to pay the ministers this quarter?
- |                         |  |
|-------------------------|--|
| For President at A..... |  |
| " " " B.....            |  |
| " " " C.....            |  |
| <b>Total.....</b>       |  |
- |                      |  |
|----------------------|--|
| For Pastor at A..... |  |
| " " " B.....         |  |
| " " " C.....         |  |
| <b>Total.....</b>    |  |

25. How much for other uses by Stewards?

26. How much has been collected by the Trustees?

How has it been expended?

27. What is the present indebtedness?

Of the Trustees.....

Of the Stewards.....

Of the Sunday School.....

28. How much money has been collected for general purposes?

(1) Dollar Money.....

(2) Education Money.....

(3) Missionary Money.....

(4) Children's Day Money....

29. How many subscribers secured this quarter; for

*The Christian Recorder;*

*The Southern Christian Recorder;*

*The Voice of Missions;*

*The A. M. E. Review;*

*The Western Christian Recorder.*

#### 4. *Reports.*

The chairman shall call for reports from  
The Trustees;  
The Stewards;  
The Sabbath School Superintendents;  
The President of the Allen C. E. League; and  
The Choir Leader.

Other reports may be received.

All reports shall be carefully written out previous to the Quarterly Conference session. The Conference may receive and adopt these reports at once, or send them back to their respective departments for correction, if necessary, to be returned to the next Quarterly Conference, unless otherwise ordered.

#### 5 *Miscellaneous Business.*

1. The Conference shall examine the moral, religious and official character of its members; the person whose character is on its passage (at the request of a member) shall withdraw.

2. The Conference may act upon such motions and resolutions as may come before it touching upon various pertinent topics.

## CHAPTER V.

## THE OFFICIAL BOARD.

1. *Composition of Board.*

1. The Official Board shall be composed of all the class leaders, exhorters, stewards and stewardesses of a station, circuit or mission.
2. The pastor shall be a member of the Board and its chairman *ex-officio*.
3. Local preachers shall be regarded as honorary members of the Board and shall be required to visit it at its regular sessions.
4. The Board shall elect annually, a secretary and a treasurer. A steward should be elected secretary, where there is one competent.

2. *Sessions.*

1. The Official Board of every station shall meet at least once every week.
2. The Official Board of every circuit or mission shall meet at least once in every two weeks.
3. Extra meetings shall be called by the

pastor whenever he sees it necessary, and shall be promptly attended by the members, of a station or circuit.

4. All meetings of the Board shall be opened with religious service.

### 3. *Business.*

1. The secretary shall keep a strict account of the proceedings.

2. The treasurer shall hold all moneys obtained under the auspices of the stewards, and disburse the same, on order of the Board.

3. The Board shall require the leaders to pay over to the stewards, at its sessions, whatever sums they may have collected for the church, the Pastor, Presiding Elder and the poor.

4. It shall see, at its sessions, that the Pastor receives his regular support; and it shall devise ways and means to pay him and the Presiding Elder all that is due them.

5. It shall receive of the leaders, reports on the following subjects:

(1) Those who walk disorderly and will not be reproved.

(2) Those who are sick and need the attention of the pastor.

- (3) The death of members.
- (4) Those who wilfully and persistently neglect their classes and other religious duties.
- (5) Those who have left the society with certificate.
- (6) Those who have left the society without certificate.
- (7) The Board shall have power to send out committees for the purpose of making investigation concerning rumors affecting the moral standing of any member; and shall moreover, have members to appear before it that they may explain such rumors.
- (8) It shall, after examination and due deliberation, drop the names of those probationers who wilfully and continuously absent themselves from the church and disregard its authority.
- (9) The board shall have power to declare withdrawn, without certificate, members who unite with other churches, absent themselves from public worship or class, or fail to contribute to the support of the gospel, church or poor, for the period of one year, provided they will not be reproved and give evidence of amendment.

*4. Restrictions of the Official Board.*

1. It shall not have power to try and expel members of the church. Such a course would make the chairman liable to the charge of mal-administration.
2. It cannot overrule the pastor, or reverse his decisions, or change his plans for the government of the charge.

## CHAPTER VI.

### THE CHURCH CONFERENCE.

1. A Church Conference is a meeting of the members and minister residing and worshipping at a given place, for the consideration and transaction of local Church business, the minister in charge being the presiding officer.

2. The duties of the Conference may be many and varied; such as calling the roll of membership, for the correction of the same; recommending persons to the Presiding Elder and members of the Quarterly Conference for license to preach the Gospel; adopting petitions to the Bishop, District and Annual Conferences for the ordination of local Deacons and Elders for the use of the Church; encouraging Church love, patriotism and unity; lecturing upon and explaining the duties of the members toward the Dollar Money Fund, Easter Sabbath, Education and Children's Day collections; giving members information of what is being done in church work, mission fields, Church schools and

colleges; presenting the claims of our Church literature—and periodicals—benefits of supplying themselves with hymn books, Disciplines, etc., as well as having Literary Societies, Mite Missionary Societies, Women's Home and Foreign Missionary Societies, and seeking the co-operation of the members in measures of benevolence and mercy, for the sick, poor and needy; enlisting their efforts to build up the Sabbath school, searching out poor children and engaging in whatever will promote the kingdom of God on earth.

3. The Pastor ought to report to the Church Conference his labors, burdens, cares, and point out places where the members, or a portion of them, could work for the glory of God. The officers, also, should give information of their work, explain the indebtedness of the Church, agree upon rallies for the payment of the same; establish additional prayer-meetings, either in the Church or at the houses of members; find places, if possible, where exhorters can be employed, and applicants for license to preach or exhort may exercise their gifts beforehand, by permission of the Pastor.

4. A Church Conference should never be held on the Sabbath Day, unless that day

should afford the only opportunity to get the members together, and then not at regular preaching hours. A Secretary should be elected at least once a year to keep the proceedings.

5. As all Pastors are required to preach or lecture upon the Holy Scriptures one night in the week, or, if absent, to have their local preachers to so do, the Church Conference should endeavor to enforce attendance upon the same, and get others to attend who are not Church members.

PART VI.

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JUDICIAL DIRECTIONS.

- I. TRIAL OF BISHOPS.
- II. TRIAL OF ITINERANT PREACHERS.
- III. TRIAL OF LOCAL PREACHERS.
- IV. CAUSES FOR IMPEACHMENT.
- V. MINISTERS' DEBTS.
- VI. THE TRIAL OF LAY MEMBERS.
- VII. DEBTS AND ARBITRATIONS.
- VIII. THE ORDER OF APPEALS.

## CHAPTER I.

## TRIAL OF BISHOPS.

I. *Intervening Committee.*

1. In the interval of the General Conferences if a Bishop be accused of any crime expressly forbidden in the word of God, the Presiding Elder of the district in which the said crime is alleged to have been committed, shall notify the Senior Bishop—or if the senior be the accused, the Bishop next in seniority—who shall appoint a committee of trial, composed of one Bishop and four Elders; over which he shall preside, but shall have neither voice nor vote in making up the verdict.

2. He shall call the committee to meet at a given place and time, and shall summon the accused in writing, placing in his hand the bill of complaints or charges at least one week before the date set for trial.

2. *Committee's Decision.*

1. If at this examination the Bishop be found guilty of crime sufficient to exclude a persons from the kingdom of grace and

glory, or to have acted so improperly as to justify punishment, said committee shall have power to suspend him from all official functions until the ensuing Annual Conference.

2. The Annual Conference, if it determine in his favor, shall have power to reverse the decision of the committee and to restore him to his former functions. If it should find him guilty it shall continue his suspension until the next ensuing General Conference.

3. *The Episcopal Committee.*

1. The General Conference at each session shall choose a committee before which each Bishop in person shall pass an examination.

2. The examination shall concern his traveling among the people in his district, his administration and decisions.

3. If he should be condemned by the committee, he shall be allowed to appeal to the General Conference in whole, and may be permitted to object to any one of said committee.

4. *Final Determination.*

1. The General Conference shall have power to reverse or approve the decision

of the committee, and if it approve, its decision shall be final.

2. If on examination, it be found that a Bishop's character is not fair—or that he has neglected his duty, or violated the discipline, or been guilty of any crime sufficient to exclude a person from the kingdom of grace and glory, or has acted so improperly as to justify suspension, or expulsion the General Conference shall suspend or expel him from his episcopal functions

## CHAPTER II.

## TRIAL OF ITINERANT PREACHERS.

1. *Presiding Elders.*

1. If a Presiding Elder be accused of a crime expressly forbidden by the Word of God, or any practice sufficient to exclude a person from the kingdom of grace and glory, a charge covering the same shall be made known to the minister in charge of the circuit, station or mission where the crime or practice is alleged to have taken place, and the said minister shall refer it to the Presiding Elder of an adjacent district who shall proceed as in cases of other preachers for investigation.

2. The committee formed to try a Presiding Elder shall be composed of Elders or Elders and Deacons.

2. *Traveling Elders, Deacons and Preachers.*

1. If any traveling Elder, Deacon or Preacher shall be accused of any crime expressly forbidden in the Word of God or any practice sufficient to exclude a person

from the kingdom of grace and glory, a charge shall be made known to the stewards of the circuit or station, and they shall speedily lay it before the official board.

2. The board shall then, if deemed necessary, authorize the stewards to call the Presiding Elder to bring accused to trial.

3. The Presiding Elder shall form a committee of not less than three traveling preachers, if they can be obtained; if not, then of local Elders, Deacons or Preachers. If possible the accused and the accuser shall be brought face to face.

4. If the accused flee from trial, it shall be taken as presumptive proof of guilt, and out of the mouth of two or three witnesses he shall be condemned.

5. If he should be clearly convicted, he shall be suspended from all official standing in the church until the ensuing Annual Conference.

6. When the case is laid before the Annual Conference it shall fully consider and determine it, even though it be one in which the accused has fled from trial.

7. If the result be expulsion, the Annual Conference shall demand the credentials of the accused which, on being obtained, shall be filed away among the Conference records.

8. If the accused be expelled for the crime of adultery or fornication, he shall not be admitted again to the ministry under four years from the time he joins the church, whether he be a traveling or local preacher. He must join on probation and come from his class.

9. If any Preacher, Deacon or Elder, whatever, traveling or local, be accused of immoral conduct, the Presiding Elder shall, if he be proved guilty on trial, demand and receive from him his credentials which shall be retained among the records of the church. And should he refuse to deliver them up his name shall be published by the Presiding Elder without delay as a refractory preacher.

### 3. *General Officers.*

A General Officer accused of a crime sufficient to exclude a person from the kingdom of grace and glory, if a minister, shall be subject to the rules for trying ministers; if a layman, shall be subject to the rules for trying layman; as every minister is connected with a Quarterly Conference, and every layman, a society.

## CHAPTER III.

## THE TRIAL OF LOCAL PREACHERS.

*I. Examination by the Committee.*

1. If the accusation be brought against a local Elder, Deacon or Preacher, the minister in charge shall summon three or more local preachers of the neighborhood, or for want of preachers, as many exhorters or leaders.

2. If said committee, or a majority of them, on due examination, find the accused guilty of whatever crime, or that he has been guilty of publicly or privately disseminating such false doctrines as require suspension from all public offices and privileges in our Church, the committee shall suspend him until the ensuing Quarterly Conference.

*2. The Case before the Conference.*

1. When the case is laid before the Quarterly Conference it shall proceed to the trial of the accused local preacher, deacon or elder, and shall have power to clear, cen-

sure, suspend or expel him, according to their judgment.

2. The Presiding Elder, at the commencement of the trial before the conference, shall appoint a secretary to take regular minutes of the evidence and proceedings.

3. The said minutes when completed shall be read and approved, and signed by the Presiding Elder and also by the members of the Quarterly Conference or by a majority of them.

### *3. Concerning the Condemnation.*

1. In case of condemnation the local elder, deacon or preacher, by giving notice to the Quarterly Conference of his determination to do so, shall be allowed an appeal to the next Annual Conference.

2. When said appeal is presented to the Annual Conference, the minister in charge of the said circuit, or station from which the appeal comes, shall also present the minutes of the trial, kept in the Quarterly Conference.

3. The condemned local elder, deacon or preacher may then appear in behalf of his appeal, and the Annual Conference after hearing it shall finally render its judgment upon the minutes laid before it.

## CHAPTER IV.

## CAUSES OF IMPEACHMENT.

1. *Dealing in Liquors.*

1. No preacher among us shall distill, retail, or drink spiritous liquors without forfeiting his official standing.

2. *Mal-administration.*

1. A preacher charged with badly administering the law, improper temper, words or actions, shall be reproved by the Bishop or the Presiding Elder.

2. In case of a second transgression, one, two or three preachers, or if preachers cannot be obtained, exhorters or leaders shall be taken as witnesses.

3. If the foregoing admonitions be of no avail, he shall then be tried either before the Bishop, or the Presiding Elder and a committee in the interval of the Annual Conference, and if found guilty, be suspended by the Bishop, or committee.

The Annual Conference ensuing shall try the case fairly, and if the suspended preacher be found guilty, and impenitent,

his suspension shall be continued and noted in the minutes.

3. *Concerning Heresy and Schism.*

1. A minister or preacher who holds and publicly or privately disseminates doctrines which are contrary to our Articles of Religion shall be dealt with as in cases of gross immorality, proceeded against as provided for in chapter II (*Trial of Itinerant Preachers*).

2. But if he solemnly promise not to disseminate any more such doctrines, either in public or private, he shall be endured until his case can be laid before the next Annual Conference, and it shall finally dispose of it

4. *Unacceptability in the Ministry.*

1. When any member of an Annual Conference is charged with having conducted himself in such a manner as to render him unacceptable to the people as a traveling preacher, his case shall be investigated by the conference, and if it appear that the complaint is well founded, and he should give no satisfaction that he will amend his ways, and will not consent to voluntarily retire, the Annual Conference shall locate him.

2. In this event, he shall be at liberty be-

fore the conference, to defend himself in letter or by representative. If he should be located in his absence, and without having been previously notified of the intention thus to proceed against him, he shall have the privilege to apply to the next session of the conference for a hearing in his defense, and shall have a reconsideration of his case.

### 5. *Neglect of Appointment.*

1. Should any local elder, deacon or preacher neglect to fill any of his appointments, and give no sufficient reason for doing so, the minister in charge shall reprove him for the first offense.

2. If a local elder, deacon or preacher *persist* in neglecting his appointments, he shall be summoned to appear before a committee: and should he then fail to give satisfaction, said committee shall silence him until the ensuing Quarterly Conference, which shall have power to take his license from him.

3. If any local preacher, without a previous agreement between himself and his pastor, attempt in the absence of the pastor to collect money for his services, he shall upon conviction be silenced for three months.

*6. Pastoral Interference.*

1. No Elder, Deacon or Preacher in any charge shall interfere with the business of an adjoining charge.
2. If any should be found guilty of so doing, without having been called according to discipline, or by the Bishop or Presiding Elder, he shall be dealt with as in other cases of violation of the discipline.

## CHAPTER V.

## MINISTERS' DEBTS.

1. *The Complaint.*

1. Complaint may be made to the Presiding Elder or a steward of the circuit or station against a minister or preacher, in the interval of the Annual Conferences, for non-payment of debt or for contracting debts without a probability of paying them, or for borrowing and refusing to pay.

2. The Elder shall call the indebted preacher and contending parties together, and have each choose for himself an arbiter, and the two arbiters to choose a third, all of whom shall be preachers, or official members of the church.

2. *The Examination.*

1. It shall be the duty of said arbiters to examine the claims upon said minister or preacher; and if it be proved that he has neglected or refused to pay his debts, they shall determine how long a time shall be given him to make a settlement.

2. If either party be not satisfied with the

decision, he or they may apply for a second arbitration; and each shall be permitted to choose two more, and the four shall choose a fifth, all of whom shall be preachers or official members of the church, and their decision shall be final.

### 3. *Second Arbitration.*

1. If judgment in the second arbitration be given against said minister or preacher, and the time be specified for him to make payment, and he refuse to comply with the decision, after sufficient time has been given him, he shall be suspended from all official standing in the connection until the ensuing Annual Conference.

2. At the Conference Session the contending parties shall appear either in person or by representatives, and the case shall be brought up for consideration.

3. Should the Annual Conference reject the decision of the arbiters, it shall determine what is due and grant the time for payment. If the indebted preacher fail to comply with its decision he shall be suspended or expelled, according to the judgment of the ensuing Annual Conference.

### 4. *Intervening Omissions.*

1. Should the proper officials in the interval of the Annual Conference sessions fail

to bring any traveling preacher to account in case of crime it shall by no means prevent the fullest and fairest investigation of his character at the Annual Conference.

2. *Provisos.* All accusations against a preacher shall be given to him in writing before the first examination. In all cases of trial and conviction he shall be allowed an appeal to the ensuing General Conference.

## CHAPTER VI.

## THE TRIAL OF LAY MEMBERS.

1. *The Arraignment.*

1. When a lay member is accused of any crime or misdemeanor he shall be brought to trial before the Society or a committee selected from it.

2. The trial shall take place in the presence of an Elder, Deacon or Preacher, and the accused and accuser shall be brought face to face; but if this cannot be done the next best evidence shall be procured.

3. If the accused person evade a trial by absenting himself after due notice being given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty and be accordingly excluded. Witnesses from without shall not be rejected.

2. *The Verdict.*

1. If the accused person be found guilty by the decision of a majority of the members before whom he is tried and the crime be such as is expressly forbidden by the

Word of God, or sufficient to exclude a person from the kingdom of grace and glory, let the preacher who has the charge of the circuit or station expel him.

2. If the minister or preacher in charge differ in judgment from the majority of the society, or the select number, as to the guilt or innocence of the accused person, the trial may be referred by him to the ensuing Quarterly Conference.

### *3. On Insubordination.*

1. Should any member or members of any of our incorporated churches refuse to be governed by the Discipline by which he, or they was or were made a member, or members of said incorporated church, he or they shall be called before the society or a select number of it according to Discipline, and tried for insubordination.

2. If said person or persons should be found guilty of insubordination, and will not retract, then he or they shall be expelled for insubordination or disobedience to the order and discipline of the church.

3. Should any class leader or steward intimate that he adheres to the Charter and discards the law of the church, as set forth in the book of Discipline, said class-leader

or steward shall be removed at once by the preacher in charge.

4. Should any local Elder, Deacon or Preacher favor by word, act or influence the Charter instead of the Discipline, he shall be called before a committee according to the Discipline, and if found guilty of pursuing such a course, shall be suspended from all official standing in the African Methodist Episcopal Church.

4. *Sowing Dissension.*

1. If any member of our Church should be clearly convicted of endeavoring to sow dissension in any of our societies by inveighing against either our doctrines or Discipline he shall first be reproved by the minister or preacher in charge.

2. Should he subsequently persist in such a pernicious practice he shall be expelled from the society.

5. *Wilful Neglect of Class Meetings.*

1. Those members of our Church who wilfully and repeatedly neglect to meet their classes shall be visited by the Elder, Deacon or Preacher, whenever it is practicable, and informed that exclusion will be the consequence of their neglect. If they should not amend, they shall be tried before the society, or a select number of it, and expelled

by the preacher in charge, who at the same time shall state that they are expelled for a breach of rules and not for immoral conduct.

### 6. *Improper Conduct.*

1. Whenever a member shows disobedience to the order and discipline of the Church, or neglects duties of any kind; or indulges in imprudent conduct, sinful tempers, words or quarreling; or in speaking evil of ministers; or in dealing in lotteries or policies, attending dances or horse-races; or engages in playing cards, or in the pursuit of such other games, or diversions as cannot be carried on in the name of our Lord Jesus, let private reproof be given by a leader or the preacher in charge.

2. If the member on being reproved acknowledge the truth and show proper humiliation he may remain on trial. If he should be charged with the second offence the leader or preacher may take one or two faithful friends with him to give reproof. On the third offence the case must be brought before the society, or a select number of it, and then the offender must be cut off if there be no real humiliation.

### 7. *Spiritous Liquors.*

1. No member of our society shall give,

distill, drink, or traffic in spirituous liquors; or rent, lease, or permit his house or other property to be used for such purpose.

2. Whosoever violates this rule shall be dealt with, by the preacher in charge, as he would be dealt with in other cases of gross immorality. If found guilty he shall be deemed censurable, or liable to suspension according to his conduct.

### 8. *Frauds and Insolvencies.*

1. The preachers who have charge of circuits and stations are required to fully and strenuously execute all our rules against all fraud, and particularly dishonest insolvencies.

2. In all cases, in which a member of our Church is accused of such crimes and is summoned by the minister in charge to answer said accusation, it shall be the duty of the minister, by request of the parties concerned, to give his official authority for the summoning of such witnesses as either party may name.

3. He shall also order the submission of all documentary evidence which may be demanded by either party; and it shall be the duty of church members, who possess said evidence, to attend the investigation and submit it according to order.

4. The minister shall deliver a copy of the charges preferred to the accused person when ordered for trial.

5. We will receive no person in our society as a member who is a slave holder and members who have slaves and refuse to emancipate them shall be excluded.

## CHAPTER VII.

## DEBTS AND ARBITRATION.

*I. Disputes Between Members.*

1. On any dispute between two or more members of our society, concerning the payment of debts, or other subjects which cannot be settled by the disputants, the preacher in charge of the circuit or station shall inquire into the case and recommend an arbitration.

2. The committee for the arbitration shall be formed by the disputants on each side selecting some member of the society as an arbiter, and the two arbiters selecting the third from the society.

*2. The Decision.*

1. When the judgment is given and any of the parties be dissatisfied he may apply to the ensuing Quarterly Conference of the circuit or station for permission to have a second arbitration.

2. In this event, if the Quarterly Conference see sufficient reason, it shall grant the request.

3. The disputants on each side, shall choose *two* arbiters from the society; and the four shall choose the *fifth* one from the society, and the judgment rendered by a majority of them shall be final. Should any refuse to abide by this decision he shall be excluded from the society.

### 3. *Rejecting Arbitration.*

1. If any member of our society in a dispute over debt or any other cause, refuse an arbitration when recommended by the minister in charge, or should he, before submitting to arbitration, enter into a law-suit (except the case be of such a nature as to justify a process of law) with another member, he shall be expelled.

### 4. *Non-payment of Debts.*

1. Whenever any of our members fail in business, or contract debts which they are not able to pay, in order to prevent scandal, let their accounts be inspected by two or three judicious members of the society.

2. If it be discovered that they have acted dishonestly or borrowed money without a probability of paying it, let them be expelled.

3. Whenever a complaint is made against any member of our church for non-payment of debts after the accounts have been ad-

justed and the amount ascertained, the preacher in charge shall call him before a committee of three at least, to inform them why he has not made payment.

4. The committee shall determine what further time shall be granted him and what security, if any, shall be demanded of him.

5. If he should refuse to comply he shall be expelled; but he may appeal to the Quarterly Conference, and its decision shall settle the case.

6. If the creditor complain that justice has not been done him, he may appeal to the Quarterly Conference for its decision; but if he refuse to abide by it he shall be expelled.

#### *5. Expelled and Withdrawn Members.*

1. If any expelled person, except those who absent themselves from trial after receiving due notice to attend, should complain that he has not received justice, he shall have the right to appeal to the Quarterly Conference of the circuit or station. His case shall be settled by a decision of a majority of the Conference.

2. After such form of trial and expulsion no person, without contrition, confession and acceptance on probation, shall have any

privilege of society or sacrament in the church; neither shall any elder, deacon or churches in the same city, unless he comply with the law governing his case in the church from which he was expelled. If any minister violate this provision, he shall be dealt with as in other cases of mal-administration.

## CHAPTER VIII.

## THE ORDER OF APPEALS.

1. *The Triers of Appeals.*

1. Each Annual Conference shall select five judicious and experienced Elders, to be known as the Triers of Appeals.

2. *Formation of the Court.*

1. Whenever a member of an Annual Conference takes exception to his trial and expulsion from the Conference, or to the decision of a Bishop, he shall make it known to the Bishop that he appeals and desires him to call the Court of Triers.

2. When such notice is given to the Bishop, he shall designate three of the nearest Conferences from which he will call the triers to meet at a given place within three months after notification. They shall have a reasonable time for their session.

3. *Rights of Appellants.*

1. The appellant shall have the right to object to any member of the court, provided his objection does not reduce the number

to less than ten, which number shall be necessary to form a quorum.

2. In all cases where an appeal is made, the appellant, or his representative, shall state the grounds of his appeal, showing cause why he appeals; and no interruption shall be allowed in the exercise of his right.

#### *4. Method of Proceeding.*

1. When the appeal is taken from a Bishop's decision the triers may be called from only two neighboring Conferences, as the appellant's Conference may be the third.

2. The Court shall have one of its members to act as president and one to act as secretary.

3. The secretary shall keep a faithful record of the court's proceedings, which shall be subject to the order of the next General Conference for its review.

4. In all cases which are brought up as appeals, the following method shall be observed:

(a) A statement or communication from the appellant setting forth his appeal and the grounds of it.

(b) The charges, specifications and the judgment of the court below are heard.

- (c) Inquiring if conditions of appeal are met.
- (d) Reading the records of the trial.
- (e) The appellant himself, or counsel, is heard.
- (f) The court below, by its representatives, replies.
- (g) The appellant closes.
- (h) The appellant and other representatives retire, and the Conference decides the case.

## PART VII.

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CONFERENCE BOUNDARIES AND  
EPISCOPAL DISTRICTS.

- I. CONFERENCE BOUNDARIES.
- II. EPISCOPAL DISTRICTS.

## CHAPTER I.

## CONFERENCE BOUNDARIES.

1. ALABAMA CONFERENCE.—The Alabama Conference includes that part of the State of Alabama in the counties of Barbour, Coffee, Dale, Geneva, Henry, Houston, Montgomery, Pike, Covington, and all of Bullock County south of the Montgomery and Eufaula Railroad; and Lowndes county along the line of the Western Railway of Alabama; and all of Dallas county south of the city of Selma, and east of the Alabama River, to the northern boundary of Wilcox county.

2. NORTH ALABAMA CONFERENCE.—The North Alabama Conference consists of all the territory in the state north of the Rome and Decatur Southern Railroad, and shall include all of each of the following named counties: Etowah, St. Clair, Bibb, all of Perry and Hale counties not included in the central Alabama Conference, and all of Jefferson County including Oxmoor and Cleveland, all of Pickens county, and all

that part of the state lying north and west of these counties named.

3. CENTRAL ALABAMA CONFERENCE.—The Central Alabama Conference includes all of Dallas county not included in the Alabama Conference and all the territory lying south and west of a line beginning at the north extremity of Wilcox county and running southeast and including the territory embraced within Butler, Conecuh and Escambia counties, and all the territory south and west of the Southern Railway, beginning at Marion Junction and running to Akron, thence west to the line of Mississippi and including all of Green county.

4. EAST ALABAMA CONFERENCE.—The East Alabama Conference includes the territory lying north of a line beginning northwest of Barbour county, including the Glennville circuit, and running east to the Chattahoochee River, and all the territory of Bullock county lying north of the Montgomery and Eufaula Railroad to the Alabama River. It shall embrace all the counties of Macon, Elmore, Autauga, Chilton, Coosa, Talladega, Shelby, Calhoun, Claybourne, and all the territory lying east of

these counties to the state line of Georgia and south of the Decatur and Southern Railroad to Rome, Georgia.

The conferences of the State of Alabama are authorized to form a new conference, the same to be known as the South Alabama Conference.

5. ARKANSAS—The Arkansas Conference includes all that part of Arkansas north of the “base line” of the State.

6. SOUTH ARKANSAS—The South Arkansas Conference remains as agreed upon by the committee dividing the conferences, excepting that Mount Pleasant circuit, South Bend and Saint John are attached to the East Arkansas Conference.

7. WEST ARKANSAS—The West Arkansas Conference includes all that part of the state south of the “base line” and west to the Saline River to its confluence with the Ouachita River, and an imaginary straight line thence to the Louisiana state line, and Benton, east of the Saline River; excepting that part of Bradley County west of the Saline River, which is embraced in the South Arkansas Conference.

8. EAST ARKANSAS—The East Arkan-

sas Conference embraces all of the state not included in other conference descriptions.

9. BALTIMORE—The Baltimore Conference shall include all of the State of Maryland and the District of Columbia.

10. BERMUDA—The Bermuda Conference corresponds with the Islands of Bermuda.

11. CALIFORNIA—The California Conference comprises California and Nevada.

12. COLORADO—The Colorado Conference comprises Colorado, Wyoming, Utah, New Mexico and Arizona.

13. FLORIDA—The Florida Conference embraces all that part of the state west of the eastern boundary of Jefferson county and the western boundary of Madison county. The Madison Presiding Elder District shall be included in the Florida Conference. Bellville and Jennings shall remain in the Florida Conference.

14. EAST FLORIDA —The northern boundary of the South Florida Conference and part of the eastern boundary of the Middle Florida Conference shall be

the southern and western boundaries of the East Florida Conference.

15. **SOUTH FLORIDA**—The original line of the A. C. L. Railroad, separating the southern boundary of the Middle Florida Conference and the Central Florida Conference, following said line to Winston Junction, thence south to Mulberry, thence to Lake Wales, thence southeast to Sebring, thence south to within five miles of Fort Myers, thence following an imaginary line to Key West, including Winston Junction shall be known as the South Florida Conference.

16. **CENTRAL FLORIDA**—Homosassa, on the Gulf of Mexico, shall be the starting point of the northern boundary of the Central Florida Conference and the southern boundary of the Middle Florida Conference, thence by an imaginary line northeast to the town of Hernando, thence southeast to the town of Bushnell, thence north following the A. C. L. Railroad through Fruitland Park to the southern boundary of Marion County and the northern boundary of Lake County, east along said county line, thence northeast by an imaginary line to Lake George,

thence southeast along the St. John River to Sanford.

17. WEST FLORIDA—The Georgia State line shall be the northern boundary line of the West Florida Conference; the Gulf of Mexico its southern boundary. The eastern boundary shall start at junction seven and one-half miles east of the Apalachicola Northern Railroad on the Georgia and Florida State lines, thence to an imaginary line due south to a point where Liberty and Franklin counties join, thence directly east letting the northern boundary line of Franklin county and the southern boundary line of Liberty county be the dividing line to the Ochlockonee River, thence let said river to the Gulf of Mexico be the boundary line of the West Florida and Florida Conferences.

18. MIDDLE FLORIDA—The eastern boundary of the Florida Conference shall be the western boundary of the Middle Florida Conference and the southern boundary of the Florida Conference shall be the northwestern boundary of the Middle Florida Conference. Webster Circuit, Old Town and Eugene shall be

included in the Middle Florida Conference.

**19. GEORGIA**—The Georgia Conference shall consist of the following counties, viz.: Chatham, Camden, Clinch, Charlton, Appling, Bacon, Bulloch, Screven, McIntosh, Glynn, Wayne, Pierce, Coffee, Ware, Pulaski, Jenkins, Bleckley, Wilcox, Telfair, Dodge, Wheeler, Jeff Davis, Evans, Bryan and all of the eastern portion of Berriën, including Milltown.

**20. NORTH GEORGIA**—The North Georgia Conference consists of all that part of Georgia not included in the other conferences of the state.

**21. MACON**—The Macon Georgia Conference shall consist of the following counties, viz.: Putnam, Baldwin, Bibb, Dooly; Sumter, Macon, Crawford, Hancock, Jones, Houston, Crisp, Schley, Monroe and Taylor, including Barnesville in Pike county.

**22. SOUTHWEST**—The Southwest Georgia Conference shall consist of the following counties, viz.: Harris, Talbot, Muscogee, Chattahoochee, Marion, Webster, Stewart, Terrell, Randolph, Lee,

Quitman, Clay, Calhoun, Early, Baker, all of Dougherty west of the Flint River, Miller and all of Decatur west of the Flint River.

23. ATLANTA—The Atlanta Conference includes the counties of Fulton, DeCalb, Rockdale, Walton, Morgan, Jasper, Butts, Newton, Henry, Spaulding, Fayette, Clayton, Campbell, Upson and Pike, except Barnesville station.

24. SOUTH GEORGIA—The South Georgia Conference shall consist of the following counties, viz.: Worth, Turner, Ben Hill, Irwin, Tift, Mitchell, Thomas, Colquitt, Grady, Brooks, Lowndes, Echols, all of Dougherty and Decatur counties east of the Flint River and all of the western portion of Berrien.

25. AUGUSTA—The Augusta Georgia Conference shall consist of the following counties, viz.: Richmond, Columbia, McDuffie, Burke, Emanuel, Toombs, Laurens, Wilkinson, Twiggs, Warren, Washington, Jefferson, Johnson, Montgomery, Tatnall and the southwest corner of Bibb county on the M. D. & S. Railroad to the northern extremity of said railroad to the M. & A. Junction.

26. INDIANA—The Indiana Conference comprises the state of Indiana, excepting Fort Wayne, South Bend, and the Wabash Circuit.

27. ILLINOIS—The Illinois Conference includes that part of the state south of an imaginary line, beginning at the junction of the state lines of Indiana and Illinois on Lake Michigan, and thence diagonally through Streator, Yates City, Chillicothe and Bushnell, to Warsaw on the Mississippi River.

28. CHICAGO—The Chicago Conference consists of all that part of the state of Illinois not embraced in the Illinois Conference, together with the States of Iowa, Wisconsin, Minnesota, North Dakota and South Dakota and the town of Gary in Indiana.

29. KANSAS—The Kansas Conference comprises Kansas and Nebraska.

30. KENTUCKY CONFERENCE—The Kentucky Conference comprises all that part of Kentucky east of an imaginary line from Carrollton, on the Ohio river, to Bach-dad, on the Louisville and Nashville Railroad, then to Wadda, on the Louisville Southern Railroad, then to Campbellsville,

then to Greensburg, thence due south to Tennessee, including Jellico in Tennessee.

31. WEST KENTUCKY CONFERENCE—The West Kentucky Conference includes that part of the state not described in the Kentucky Conference.

32. LOUISIANA—The Louisiana Conference embraces that part of Louisiana south of the 31st parallel.

33. NORTH LOUISIANA—The North Louisiana Conference comprises that part of the state north of the 31st parallel.

34. MISSOURI CONFERENCE—The Missouri Conference shall comprise that part of the state lying south of the Missouri River, including the county of Cooper,

35. NORTH MISSOURI—The North Missouri Conference comprises all that part of the state not described in the Missouri and the Southwest Missouri Conferences.

36. SOUTHWEST MISSOURI CONFERENCE—The Southwest Missouri Conference comprises the Presiding Elder Districts of Kansas City and Sedalia, with Pettis and Johnson counties.

37. MISSISSIPPI—The Mississippi Conference comprises all that part of Mississippi south of an imaginary straight line from Warrenton through Macon to Alabama; excluding Jackson, but including Meridian, and also Yellow Pines, Alabama.

38. NORTH MISSISSIPPI — The North Mississippi Conference embraces that part of the state north and west of the Southern Railroad, including Greenville and West Point; except that a line between the North Mississippi Conference and the Northeast Mississippi Conference, beginning at the Southern Railroad, east of Greenwood and that said line go north to Tennessee, leaving to the Northeast Mississippi Conference all the territory not occupied by the North Mississippi Conference.

39. NORTHEAST MISSISSIPPI CONFERENCE —Let Greenwood be the southwestern boundary line, then let the Y. M. V. R. (called Peavine) line from Greenwood to Whaley, going toward Grenada, thence up line between Carroll and LeFlore counties, directly north through Tallahatchie county, thence between Quitman and Panola counties, thence between Tunica and Tate counties, thence north to eastern boundary of

Tunica, through DeSoto county north to the Tennessee line, constitute the eastern boundary of the Northeast Mississippi Conference.

40. EAST MISSISSIPPI CONFERENCE—The East Mississippi Conference boundary line shall begin twelve miles west of Jackson, Miss., at the northern line of the Mississippi Conference and run north to Clinton to the Yazoo River up to Greenwood, Miss., south of the Southern R. R. up to Columbus, Miss. (except West Point, which is in the Northeast Conference) shall constitute the East Mississippi Conference.

41. CENTRAL MISSISSIPPI—The Central Mississippi Conference includes Jackson and all parts of the state not included in descriptions of other conferences; except the White Cemetery in the town of Greenville, between the North Mississippi Conference and the Central Mississippi Conference. The Central Mississippi Conference shall include all the territory south of the Southern Railroad.

42. MICHIGAN—The Michigan Conference comprises all the State of Michigan, and also Fort Wayne, South Bend, and the Wabash Circuit, Indiana.

43. NEW YORK—The New York Conference coincides with the State of New York.

44. NEW ENGLAND—The New England Conference embraces the New England States.

45. NEW JERSEY—The New Jersey Conference comprises all the state, and Easton in Pennsylvania.

46. NORTH CAROLINA—The North Carolina Conference includes that part of the state east of the eastern boundary line of the counties of Vance, Franklin, Wake, and the southeastern section of Chatham, Moore and Richmond counties.

47. WESTERN NORTH CAROLINA—The Western North Carolina Conference includes that part of the state not included in the description of the North Carolina Conference.

48. NOVA SCOTIA—The Nova Scotia Conference comprises Nova Scotia, Prince Edward's Islands and New Brunswick.

49. OHIO—The Ohio Conference comprises that part of the state south of the B. & O. Railroad from Bellaire to, and in-

cluding, Columbus, also Cambridge; and south and southeast of the Pennsylvania Lines to, and including Cincinnati, also South Charleston, Cedarville, Wilberforce and Xenia; excepting London, Harveyburg and Mainville.

50. NORTH OHIO—The North Ohio Conference includes that part of the state not described in the Ohio Conference.

51. ONTARIO—The Ontario Conference comprises Ontario and Quebec.

52. OKLAHOMA—The Oklahoma Conference shall embrace all that part of the State originally known as Oklahoma Territory and also Shawnee, Brookville and Earlsboro detached from the Central Oklahoma Conference.

53. CENTRAL OKLAHOMA CONFERENCE—Chickasha, Duncan and Warricks are detached from the Oklahoma Conference and attached to the Central Oklahoma Conference, and the boundary line shall be known as the O. C. R. R., running by Blanchis, coming to Purcell, one mile north to the Canadian River, and a base line running northeast to the Rock Island, one

mile west of Shawnee, Okla., and five miles north, thence direct north to the Seminole Nation.

54. NORTHEAST OKLAHOMA—The Northeast Oklahoma Conference consists of the Creek, Cherokee and Osage Nations.

55. PHILADELPHIA — The Philadelphia Conference comprises the counties of Pike, Northampton, Schuylkill, Dauphin, Cumberland, Franklin, Fulton; the city of Shamokin, all the State of Pennsylvania east of said counties, excepting Easton, together with the State of Delaware.

56. PITTSBURGH—The Pittsburgh Conference includes those parts of the State of Pennsylvania not included in the Philadelphia and New Jersey conferences.

57. PUGET SOUND—The Puget Sound Conference comprises all the states of Oregon, Washington, Montana, Idaho, the territory Alaska, and the provinces of British Columbia, Alberta, Assiniboia and Saskatchewan.

58. SOUTH CAROLINA CONFERENCE—The South Carolina Conference includes the counties of Hampton, Dorchester, Beau-

fort, Colleton, and Charleston; except Morris Brown, St. Luke, Ebenezer and Francis Brown churches in the City of Charleston, which are in the Palmetto Conference. It shall also include The Target and Eutawville Circuits in the county of Orangeburg.

59. NORTHEAST SOUTH CAROLINA CONFERENCE—The Northeast South Carolina Conference comprises the Presiding Elder Districts—Marion, Manning, Florence and Sumter.

60. COLUMBIA (SOUTH CAROLINA) CONFERENCE—The Columbia (South Carolina) Conference includes the Presiding Elder Districts—Columbia, Lancaster, Orangeburg, Wateree and Winnsboro.

61. PIEDMONT (SOUTH CAROLINA) CONFERENCE—The Piedmont (South Carolina) Conference is composed of the Presiding Elder Districts—Abbeville, Greenville, Greenwood and Newberry.

62. PALMETTO (SOUTH CAROLINA) CONFERENCE—The Palmetto (South Carolina) Conference shall be composed of the counties Georgetown, Williamsburg and Berkeley; and Morris Brown, Ebenezer, St. Luke and Francis Brown churches in the city of Charleston.

63. TENNESSEE—The Tennessee Conference is bounded on the east by and includes the counties of Giles, Marshall, Bedford, Cannon, DeKalb, Smith, Jackson and Macon; on the west by and includes Robertson, Davidson, Williamson, Lewis and Wayne and that part of Harding, lying east of the Tennessee River; on the south by Alabama and on the north by Kentucky.

64. WEST TENNESSEE—The West Tennessee Conference embraces all that part of the state west of the Tennessee Conference; and also the towns Hickman and Fulton in Kentucky.

65. EAST TENNESSEE—The East Tennessee Conference includes Lincoln, Moore, Coffee and Warren counties, and all the territory east of the North Carolina and Virginia line. Jellico detached and added to the Kentucky Conference.

66. TEXAS—The Texas Conference comprises that part of the state east of the Brazos River, south of a line corresponding with the south boundary of Falls, Limestone, Freestone, Henderson, Smith, Gregg and Harrison counties.

67. CENTRAL TEXAS—The Central Texas Conference embraces that part of the state

south of the T. & P. Railroad and west of the M. K. & T. Railroad, from Fort Worth to McLennan county; the eastern boundary of McLennan and Falls counties; the Brazos River to the I. & G. N. Railroad and said road to Bexar county, and on the south by a line corresponding with the north boundary line of the counties of Bexar, Medina, Uvalde and Kinney, continuing to Mexico, including all towns in the above lines, excepting Fort Worth. The Republic of Mexico is included. Rockdale is included in this conference.

68. NORTHEAST TEXAS—The Northeast Texas Conference comprises that part of the state north of the Texas Conference and the Central Texas Conference.

69. WEST TEXAS CONFERENCE—The West Texas Conference: The M. K. & T. R. R., from Brazos River, on the east to Smithville, on the north, the M. K. & T. R. R. to Smithville, west to San Antonio, to the I. G. R. R. from San Antonio west to Laredo, Texas, and a corresponding line through the Republic of Mexico, and including New Hope and Rockdale, marks the division line of the West Texas Conference. Smithville and La Grange are included.

70. SOUTHWEST TEXAS CONFERENCE—The Southwest Texas Conference comprises that territory south and east of the above-mentioned lines.

N. B.—The conferences of Texas are given permission to re-arrange, number and fix the boundaries of conferences within the State during this quadrennium.

71. VIRGINIA—The Virginia Conference comprises the State of Virginia.

72. WEST VIRGINIA—The West Virginia Conference includes the state of West Virginia.

73. LIBERIA CONFERENCE — The Gold Coast Conference is merged into the Liberia Conference, and the Liberia Conference shall extend from the colony of Sierra Leone, so as to take in Liberia, French Ivory Coast, Gold Coast, Upper and Lower Nigeria and Lagos.

74. SIERRA LEONE—The Sierra Leone Conference includes Sierra Leone and adjacent country.

75. CAPE COLONY—The Cape Colony Conference comprises all of Cape Colony,

Pondoland, Namaqualand and Griqualand; west.

76. TRANSVAAL CONFERENCE — The Transvaal Conference comprises Transvaal, Swayzland, Portuguese Coast (Africa) and Bechuanaland.

77. ORANGE RIVER COLONY CONFERENCE —The Orange River Colony Conference comprises Orange River Colony and Basuto Land.

78. THE ZAMBESI CONFERENCE comprises Rhodesia.

79. NATAL—The Natal Conference comprises Natal, Matogoland, Grequoland, East and Zululand.

80. West Indies—This conference shall consist of the West Indies Islands.

81. South America—The South American Conference shall consist of the South American Continent.

## CHAPTER II.

## EPISCOPAL DISTRICTS AND ASSIGNMENTS.

First District—Bishop Evans Tyree, D. D., M. D. Philadelphia, New Jersey, New York and New England Conferences.

Second District—Bishop J. Albert Johnson, D. D. Baltimore, Virginia, North Carolina and Western North Carolina Conferences.

Third District—Bishop C. T. Shaffer, D. D., M. D. Ohio, North Ohio, Pittsburgh and West Virginia Conferences.

Fourth District—Bishop L. J. Coppin, D. D. Indiana, Illinois, Chicago, Kentucky and West Kentucky Conferences.

Fifth District—Bishop H. B. Parks, D. D. Missouri, North Missouri, Southwest Missouri, Kansas, Colorado, California and Puget Sound Conferences.

Sixth District—Bishop J. S. Flipper, D. D., LL. D. Georgia, North Georgia, Macon Georgia, Southwest Georgia, At-

lanta Georgia, South Georgia and Augusta Georgia Conferences.

Seventh District—Bishop William D. Chappelle, D. D., LL. D. South Carolina, Columbia, Northeast South Carolina, Piedmont and Palmetto Conferences.

Eighth District—Bishop William H. Heard, D. D. Mississippi, North Mississippi, Central Mississippi, East Mississippi, Northeast Mississippi, Northwest Mississippi, Louisiana and North Louisiana.

Ninth District—Bishop B. F. Lee, D.D., LL. D. Tennessee, West Tennessee, East Tennessee, Alabama, North Alabama, Central Alabama, East Alabama and South Alabama Conferences.

Tenth District—Bishop J. H. Jones, D. D. Texas, West Texas, Northeast Texas, Central Texas and Southwest Texas Conferences.

Eleventh District—Bishop John Hurst, D.D. Florida, East Florida, South Florida, Central Florida, West Florida and Middle Florida Conferences.

Twelfth District—Bishop J. M. Conner, D. D. Arkansas, West Arkansas, South Arkansas, East Arkansas, Oklahoma, Central Oklahoma and Northeast Oklahoma Conferences.

Thirteenth District—Bishop I. N. Ross, D. D. Liberia and Sierre Leone Conferences.

Fourteenth District—Bishop W. W. Beckett, D. D. Cape Colony, Transvaal, Orange River, Zambesi and Natal Conferences.

Fifteenth District—Bishop C. S. Smith, D. D., M. D. Michigan, Ontario, Bermuda, Nova Scotia, West Indies and South American Conferences.

PART VIII.

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MISSIONARY SOCIETIES.

- I. PARENT HOME AND FOREIGN MISSIONARY SOCIETY.
- II. LOCAL HOME AND FOREIGN MISSIONARY SOCIETY.
- III. PARENT WOMAN'S MITE MISSIONARY SOCIETY.
  - ANNUAL CONFERENCE.
  - AUXILIARY SOCIETIES.
- IV. WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.
  - AUXILIARY SOCIETIES.
- V. BOARD OF CITY MISSIONS.

## CHAPTER I.

### PARENT HOME AND FOREIGN MISSIONARY SOCIETY.

#### I. *Preamble and Constitution.*

WHEREAS, We the members of the African M. E. Church, in General Conference assembled, have seen for years, and still see, with deepest Christian anxiety, the deplorable spiritual and mental condition of our people—our brethren, “bone of our bone, and flesh of our flesh,”—who inhabit both hemispheres, which the Word of God declares shall be lighted up with the glorious rays of the “Sun of Righteousness;” and

WHEREAS, We further remember with deep emotion the last command of our ascending Lord, “Go ye into all the world and preach the Gospel,” and trying to prove our love by our obedience, we therefore resolve hereby to form ourselves into a Parent Missionary Society for the purposes and objects hereinafter mentioned:

#### I. *Title.*

This Institution shall be designated the Home and Foreign Missionary Department of the African Methodist Episcopal Church.

#### 2. *Objects.*

Its objects are to diffuse more generally

the blessings of education and support mission schools and churches throughout the United States and in foreign lands, under such rules and regulations as the General Conference and General Missionary Board, may from time to time prescribe.

### 3. *Conditions of Membership.*

Any person of good moral character may become a member, and said membership is continued upon the annual payment of one dollar. The payment of ten dollars at one time constitutes a life membership, or twenty dollars an honorary manager for life, and the contribution of fifty dollars shall constitute the donor an honorary patron for life. Any such manager or patron shall be entitled to a seat, with all the privileges of regular members, except voting.

### 4. *Board of Managers.*

The management shall be vested in a Board, consisting of the Bishops, one of whom shall be President, eleven traveling ministers, nine laymen, the Presidents of the Woman's Parent Mite Missionary Society, and the Woman's Home and Foreign Missionary Society, and the Corresponding Secretary, elected at the General Conference. Vacancies in the Board shall

be filled by the Bishops. The Board shall have power to make by-laws not inconsistent with the constitution, or the genius of Methodism, fill all vacancies that may occur among the officers of its own election, select fields to be occupied, appoint missionaries, and arrange for the general conduct of the affairs of the Society. It shall also present a statement of its transactions to the Church annually, and submit a report to the General Conference quadrennially. The Board shall organize at the General Conference, by electing a president and recording secretary, submitting the organization to the General Conference for ratification. Nine Managers at any meeting of the Board shall constitute a quorum.

### 5. *Corresponding Secretary.*

There shall be a Corresponding Secretary of this Department elected by the General Conference, whose salary shall be thirteen hundred and fifty dollars per year. The secretary shall be subject to the direction of the General Missionary Board, and be exclusively employed in conducting the correspondence of the Society, providing the Church with missionary intelligence, supervising all missionary interests, devising

ways and means for the collection of funds, and by all the means at his command, labor to bring the Society into the broadest field of Christian activity and usefulness. Should the office become vacant by death, resignation or otherwise, the Bishops shall appoint his successor.

#### *6. Auxiliaries.*

Each Annual Conference shall have a Missionary Society, composed of all its members and any others who may elect to unite; said society shall be auxiliary to the parent body, and shall be under such regulations as the Annual Conferences shall respectively prescribe. Provided, however, that said regulations do not conflict with the general missionary plan.

#### *7. Missionary Committee.*

The General Conference shall constitute each Annual Conference a mission district represented by a Board elected for that purpose, whose duty it shall be to confer with the general managers as to ways and means and assist in carrying out the plans of the Society in the district, that the church may be the more speedily organized and the largest amounts of money raised for mission purposes. The Board shall in con-

junction with the Corresponding Secretary, hold or cause to be held, an Annual Missionary Convention in the Conference District. The place of meeting to be fixed by the Presiding Bishop. The objects of said meetings are:

1. To diffuse missionary intelligence, by adopting plans to circulate the *Voice of Missions* and other missionary literature.
2. To organize our churches and Sabbath schools into missionary societies.
3. To collect missionary funds.

The Board of each Conference District shall furnish a report of all the doings of the district to the Annual Conference and to the General Corresponding Secretary, for publication. Blanks for reports shall be supplied by the General Missionary Department.

#### 8. *Collection and Appropriation of Funds.*

1. That there may be uniformity in work, and a more judicious and equitable disbursement of mission funds, it is made the duty of the General Board of Managers to determine each year the amount necessary to carry on the home and foreign missionary enterprise of the Church, and divide the same pro rata among the several Annual Conferences for collection.

2. Each Annual Conference, through its Bishop and Conference Missionary Board, shall apportion the above assessment to the churches within the district, severally, according to the membership, or the ability to pay.

3. Each pastor knowing the amount due from his charge, shall use every exertion by all fair means to collect the same, and report to his conference, on the Bishop asking the question, "How much collected for missions this year?" Said collection to embrace the following:

(1) The pastor's annual dues to the Conference Missionary Society.

(2) The dues of local members of the Conference and of the society, who cannot attend its meetings.

(3) The annual dues of the laity in each charge.

(4) The collections on Easter Day in all churches and Sunday Schools, on which day no collection shall be taken for any other purposes than missions, one-half of which shall be sent within ten days to the Conference Secretary-Treasurer and appropriated by the Annual Conference to the support of home missions. It shall be used for

no other purposes. The other one-half of Easter day collections shall be forwarded to the General Secretary of Missions within ten days after Easter day.

(5) One-half of all moneys collected on Children's Day—the second Sunday of June.

(6) Eight (8) per cent. of the Dollar Money which shall be paid to the General Secretary of Mission, who shall apply one-half of said fund to the support of foreign missions and pay one-half to aid Home Missionary work.

(7) Every congregation and Sunday School is a missionary society, and our pastors and superintendents shall so rule and so teach the people.

(8) The pastors of our churches shall adopt and enforce the general missionary plan for raising funds not only on Easter Sabbath, but by lifting Annual Conference Missionary collections, giving concerts, etc.

(9) Any conference or church is at liberty to engage in local missionary enterprises, after it has complied with the foregoing requirements.

(10) It is an indispensable part of our Christian duty to pray to Almighty God for a blessing upon this and similar or-

ganizations engaged in the propagation of the Gospel of Jesus Christ. To this end *Easter Sunday* is set apart to be observed in all our churches and Sabbath schools as *Missionary Day*, and monthly or quarterly concert prayer meetings are to be made special seasons of invocation and offering for the sacred cause of missions.

(11) Pastors are required to lift a missionary collection independently of Easter Sunday, and report the same to their Annual Conferences, which may be divided thus: fifty per cent. for the work within its bounds; the remaining fifty per cent. shall be transmitted to the General Secretary of Missions.

(12) Wilful violations of these rules shall be treated as all other cases of neglect of duty.

#### 9. *The Annual Conference Society.*

The Bishop, all members, local and itinerant, and probationers of each annual conference with others shall constitute a Missionary Society and shall pay one dollar each on entering, and one dollar annually.

#### 10. *Sessions and Officers.*

The sessions shall be held annually at the place and in the time of the Annual Conference. The Bishop being president

ex-officio; the Society shall elect a Vice President, a Recording Secretary, a Corresponding Secretary, a Treasurer and an executive board annually, whose duties shall be such as are common to their respective offices in similar bodies, excepting that the executive board shall co-operate with similar boards and the Bishop, in all the conferences of their episcopal district, to devise ways and means for enlarging the missionary collection on Easter Day and for the holding of a great episcopal district missionary mass meeting once a year, for the purpose of diffusing the missionary spirit and collecting funds for the cause of missions.

### II. *The Annual Conference Board.*

Each Annual Conference Missionary Society shall elect a board consisting of five members; three traveling ministers and two laymen, yearly; whose duty shall be to consider the ability of the Annual Conference, and report the same to the Annual Conference society with recommendations; distributing these responsibilities among the several pastors and charges. This board shall also find out the necessities of the missionaries in the conference and recommend

to the Conference the sum that should be allowed to each. All funds of this society shall be divided between the Parent Home and Foreign Missionary office and the Missionary Board of the Annual Conference for application according to the laws for distribution of the several classes of missionary funds fifty per cent. to the Annual Conference and the Connectional Office.

## CHAPTER II.

### CONSTITUTION FOR LOCAL H. AND F. MISSIONARY SOCIETIES.

#### *Article 1.*

The object of this organization shall be to bring into its fold all those in the A. M. E. Church who are desirous of laboring for the promotion and extension of Christian missions at home and abroad.

#### *Article 2.*

The officers of this society shall consist of a President, Vice President, Recording Secretary, Corresponding Secretary, and an Executive Board of five persons.

#### *Article 3.*

The duty of the President shall be to preside at all meetings of the Society, to settle all questions of law and rules of order, to sign all documents and labor assiduously for the promotion of this society. The Vice President shall perform all duties of the President in his absence.

The duty of the Recording Secretary shall be to keep a correct minute of all meetings

of the Society and record the same properly in a book provided for that purpose, call the roll at each meeting, credit every member with the amount of dues paid in, keep a correct account of all moneys paid into the Society, and countersign all legal documents.

#### *Article 4.*

The Corresponding Secretary shall write such letters as the good of the Society may require from time to time, or as may be ordered by the society to sister organizations, Bishops, General Officers and women's missionary organizations, and submit a quarterly report of the receipts and expenditures of the Society to the General Secretary of the Parent Home and Foreign Missionary Department of the A. M. E. Church, sending him 50 per cent. of all moneys received by the society every quarter, and paying 50 per cent. to the pastor in charge annually to be reported to the Annual Conference, to be accounted for by the conference board of missions.

#### *Article 5.*

It shall be the duty of the Treasurer of this Society to receive all moneys paid in to the Society and pay the same over to the Corresponding Secretary, to be dis-

bursed to the persons and in the ratios set forth in article fourth of this constitution.

*Article 6.*

It shall be the duty of the Executive Committee, in conjunction with the pastor, to arrange for the holding of such meetings as will strengthen and enlighten the members of the Society on the subject of missions, and to plan for such lectures, entertainments and such other gatherings as shall aid in the accomplishment of this end, and increase the revenue.

*Article 7.*

The pastor shall report to the Annual Conference all of the 60 per cent. raised by the local H. and F. Missionary Society.

*Article 8.*

The Society shall hold a meeting every month for the purpose of transacting business.

*Article 9.*

The order of business meetings shall be as follows: Singing, prayer, Reading the Scriptures, Singing, Calling Roll, Reading the Minutes, Paying Dues, Regular Busi-

ness, Unfinished Business, Reading Communications. At each meeting an address shall be made by the pastor, President or an invited guest.

*Article 10.*

There shall be an entrance fee of 10 cents imposed upon each member, and a monthly fee of 5 cents.

*Article 11.*

All people of good moral character shall be eligible to membership in this Society.

## CHAPTER III.

CONSTITUTION OF THE PARENT WOMAN'S  
MITE MISSIONARY SOCIETY.*Article 1.*

This society shall be called the Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church.

*Article 2.*

The object shall be to aid the Home and Foreign Missionary Society of the A. M. E. Church in its effort to support missionaries and extend the Foreign Missionary work.

*Article 3.*

Every person paying \$1.00 annually shall be considered a member of this society. The payment of five dollars shall constitute life membership. Every conference branch shall be entitled to two delegates, elected by ballot.

*Article 4.*

A special meeting of the society may be called at any time by the President, on the

request of five members of the Board and a majority of the Bishops.

*Article 5.*

The officers of this society shall be a president, two vice-presidents, two secretaries, a treasurer and an executive board.

*Article 6.*

The constitution may be altered only by the General Conference.

*Article 7.*

There may be a conference Woman's Mite Missionary Society organized in the bounds of every Annual Conference, which shall report quarterly to the Parent Society, stating the number of its auxiliaries, the work accomplished by them, the moneys received from them, and forward 50 per cent. of the same to the General Secretary of the Parent Home and Foreign Missionary Society.

*Article 8.*

The Conference Woman's Mite Missionary Society shall organize auxiliaries in every church within its boundaries. The moneys of the Conference branches shall be as follows: 50 per cent. to the General Secretary of Missions, and 50 per cent.

to the annual conference under the direction of the Bishop and Presiding Elder.

*Duties of Officers.*

The president shall preside at all meetings, appoint all committees not otherwise provided for, and perform such other duties as are common to the office. She shall call special meetings at the request of five members and a Bishop, and shall be ex-officio a member of all standing committees.

The vice-president shall in the absence of the president perform all the duties of her office.

The Recording Secretary shall keep a correct record of the proceedings of the meetings held and give proper notice of and arrange for all special and stated meetings.

The Corresponding Secretary shall conduct the official correspondence of the society. She shall prepare the annual report of the Executive Board, and present to the society the reports received from the missionaries whom it supports wholly or in part.

The Treasurer shall receive and hold and keep an account of all money coming to the society and disburse it as the Executive Board, in co-operation with the General Secretary of Missions, may direct, and shall

not retain more than \$550 in the treasury, subject to Article 2 of this constitution. She shall report the state of the treasury at each regular meeting. Her annual report shall be examined by three auditors, appointed by the society.

### *Meetings.*

The annual meeting of the society shall be held the first Thursday in November at such place as the Secretary may designate. The election of officers by ballot shall take place every four years.

### *Quadrennial Meeting.*

Upon the call of the Parent Mite Society there shall be a meeting of the women in the church, within October, preceding the General Conference.

### *Purpose.*

The purpose of the meeting shall be to consider the missionary situation and to plan for the propagation of the gospel of Christ.

### *Floor Privileges.*

The following persons shall be eligible to all floor privileges: Officers and members of the Parent Mite Society who have paid dues for the entire quadrennium; delegates elected by the conference branches,

one delegate being elected to each twenty conference members.

## CONSTITUTION OF THE ANNUAL CONFERENCE BRANCH, WOMAN'S MITE MISSIONARY SOCIETY.

### *Article 1.—Object.*

The object of the Conference Branch Woman's Mite Missionary Society is to act as an auxiliary body to the Parent Mite Missionary Society of the A. M. E. Church, according to the constitutional provisions of the latter.

### *Article 2.—Officers.*

The officers of the society shall consist of a president, two vice-presidents, one recording secretary, one assistant secretary, one corresponding secretary, and a treasurer. The president, recording secretary and five members elected annually at the convention, by ballot, shall constitute the Executive Board.

### *Article 3.—Duties of Officers.*

The duty of the president shall be to preside over all meetings of the society, call extra meetings on request of one-third of the members, oversee the execution of the spirit of this constitution, draw orders

on the treasurer for all funds of the society, according to the constitution, and report every order drawn to the recording secretary. She may travel through any part of the work if so ordered by the society.

The vice-presidents shall perform the duties common to their offices. The recording secretaries shall record the acts of meetings in a regular and orderly book, countersign all orders drawn on the treasury by the president, recording said orders, fully described, and forward the same to the treasurer. The corresponding secretary shall correspond quarterly with the corresponding secretaries of the society's auxiliaries of her conference district, and report quarterly to the corresponding secretary of the P. W. M. M. Society, the first Tuesday in August, November, February and May, stating the amount of funds and with the president of her Conference Branch.

The Board shall print regular correspondence forms for the secretary's use, which shall provide (1) for reports from the auxiliaries, giving the state of membership and funds, amounts forwarded, etc.; (2) for reporting to the corresponding secretary of the P. W. M. M. Society and the president of

the Annual Conference Branch. The duties of the treasurer shall be to receive all funds of the Annual Conference Woman's Mite Missionary Society, keep record of the same, honor and record all orders drawn on the treasurer by the president of the Conference Branch, and keep a full record of all orders reported by the auxiliary societies. The Executive Board shall prepare and print the program for the annual convention six months before the date of opening.

*Article 4.—Membership.*

Any woman or girl approved by the society may become a member of the society and hold said membership by a payment of fifty cents admission fee and fifty cents annually; or a life member by the payment of five dollars, at one time. Auxiliary delegates to the convention may become members by paying the regular fee. Men and boys may become honorary members by the payment of fifty cents, and hold said honorary membership by the payment of twenty-five cents each annually.

*Article 5.—Meetings.*

The society shall hold a meeting annually, at such time and place as may be agreed

to be by the meeting preceding. Besides the members, the Conference Branch may include one delegate from every auxiliary society, and these societies having more than twenty members, one delegate for every twenty or fraction thereof. The business of the meeting shall be (1) To hear reports from each auxiliary society in its respective jurisdiction. (2) To receive all funds collected for its sustenance or other purposes. (3) To render a dignified and thoughtful program, remembering always to give much time to spiritual services. (4) To devise and formulate plans for strengthening the work. (5) To stimulate subscriptions to the *Voice of Missions*. (6) At the fourth annual meeting in each quadrennium they may elect delegates, one for every twenty members, to the quadrennial convention of the P. W. M. M. Society. (7) To provide for the traveling expenses of the same.

The expenses of the delegates must not come out of the regular dues, but must be provided for by special efforts.

#### *Article 6.—Disbursement of Funds.*

All funds received from admission fees, membership dues, auxiliaries, and all such

other funds as may be paid to the secretary, shall be disbursed, 50 per cent. to the General Secretary of the Home and Foreign Missionary office, and 50 per cent. to the missionaries in the bounds of the Annual Conference, under the advice of the Bishop, recommended by the Presiding Elder. Special funds may be raised for special purposes.

#### *Article 7.—Certificates.*

The Conference Branch shall prepare and issue a certificate to be given to members moving from one town to another, commanding them to the W. M. M. workers of the new town in which they may settle.

#### *By-Laws.*

By-laws not inconsistent with this constitution may be added at the annual meeting.

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### CONSTITUTION OF THE WOMAN'S MITE MISSIONARY AUXILIARIES.

#### *Article I.*

This society shall be called (here give any chosen name as a prefix to "Woman's Mite Missionary Society") Woman's Mite Missionary Society.

Its object shall be to aid the Parent

Woman's Mite Missionary Society in its effort to support the foreign work of the Parent Home and Foreign Missionary Society of the A. M. E. Church and to support the home missionary work, within the bounds of the.....Annual Conference.

#### *Article 2.—Membership.*

The Pastor shall be ex-officio member of the society.

Any woman or girl of good moral standing may become a member and continue a member of the society on the payment of entrance fee and monthly dues. Men and boys may become honorary members by making a contribution to the society monthly.

All moneys collected as fees and otherwise shall be forwarded by the treasurer once every three months, on dates fixed by the Annual Conference W. M. M. Convention, to the treasurer of the Annual Conference W. M. M. Society, in the ratio of 50 and 50 per cent., respectively, to be divided between the Home and Foreign work.

#### *Article 3.—Officers.*

The officers of this society shall be a

president, two vice-presidents, a recording secretary, a corresponding - secretary, a treasurer, a librarian, and an executive board of three. These officers shall be elected by ballot, at the first monthly meeting after the Annual Conference W. M. M. Convention.

#### *Article 4.—Duties of Officers.*

The president shall preside at all meetings, draw orders on the treasurer for remittances to the Annual Conference W. M. M. treasurer quarterly, or oftener if necessary, and for all payments made by the secretary, and do all in her power to stimulate activity. She shall supply through the recording secretary a certificate of membership to every member moving to another town, the presentation of which shall be her passport to any auxiliary W. M. M. Society. The vice-presidents shall perform the functions common to their office. The recording secretary shall keep a record of all transactions of the society's sessions (suitable books being furnished), countersign all orders drawn on the treasurer by the president, keeping careful record of the same in an "order book," and perform such other duties as may be assigned by the society. The corresponding secretary shall

correspond with similar officers in each auxiliary society of her Conference Branch at least once a year, publish at church meetings and at Sunday school, information that will tend to enlighten the masses on missionary subjects, act as agent for the *Voice of Missions* and other missionary journals, and write the corresponding secretary of the P. W. M. M. Society and her annual conference corresponding secretary at least once a year, and transact any other business referred to her by the society or president. The treasurer shall receive and account for all funds of the society, honor all orders drawn by the president, countersigned by the secretary. The Executive Committee shall prepare a program and call a public W. M. M. meeting at least twice a year, for the dissemination of missionary information, especially W. M. M., increasing funds and rendering a program.

The recording secretary shall make a report to the Quarterly Conference.

All officers shall report annually at the meeting next before convention, oftener if called upon.

#### *Article 5.—Sessions.*

The society shall hold a meeting once a month at such time as may be agreed upon,

when it may render a program and receive dues from members. At the meeting held two months before the date of the annual conference W. M. M. Convention, it shall elect delegates to the same, providing funds for their traveling and contingent expenses. To increase the funds for incidental purposes, the W. M. M. Society may cause collection baskets to be passed in the public congregation once a month throughout the year, before or after all church officers and ministers have taken their collections, to be used only for missionary purposes.

The auxiliaries shall organize "Juvenile" societies in all churches, making simple constitutions for their operation. The "Juvenile" societies shall be amenable to the local auxiliary W. M. M. Society only, not to the annual conference W. M. M. Society, though they may send written reports, but not delegates to the latter. They may hold anniversary meetings.

Special funds may be raised for special local purposes, but all moneys raised for special purposes be reported to the Annual Convention in a supplemental report.

## CHAPTER IV.

## THE WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY.

## CONSTITUTION.

*Article 1.*

The society organized September, 1893, by order of the Missionary Department, is hereby formed and established a connectional organization by order of the General Conference of the African Methodist Episcopal Church, May 20th, 1896, at its session in Wilmington, N. C., and shall be known as the Women's Home and Foreign Missionary Society of the African M. E. Church.

*Article 2.—Object.*

The object of this society shall be to aid and accelerate the mission work of the A. M. E. Church. It shall receive and disburse missionary moneys, which shall be contributed by its subordinate societies, branch organizations, private donations, collecting agents or otherwise, as herein-after provided.

*Article 3.*

It shall be the duty of this connectional society, or any of its officers or members, to organize at every convenience, conference and auxiliary societies in any of our churches, or residences if convenient; said societies shall report to the Conference or State organizations in which territory they are located. The officers and members thus organized shall report all moneys collected.

*Article 4.*

The operations of this organization shall be in connection with and subordinate to the Missionary Department of the A. M. E. Church; but in case the said department should be oppressively exacting, the society may appeal to the Council of Bishops, or to the General Conference.

*Article 5.*

The officers of this society shall consist of a president from each episcopal district, a recording secretary, a treasurer, and an executive committee, to consist of one from each episcopal district, and such other officers as may be found necessary.

Should any member of an episcopal district be absent from a meeting, the president may appoint one of the officers to represent the absentee.

This shall be the Connectional Board of the Women's Home and Foreign Missionary Society, which must meet annually at such time and place as the Board may agree upon, or the president or Bishop shall designate in the call.

*Article 6.*

The duties of the president and the recording and corresponding secretaries shall be such as usually devolve upon said officers; the executive committee shall have power to audit accounts, give directions, propose methods, adjust troubles and make appropriations in the absence of the regular convention. The president shall have power to remove inefficient agents and fill vacancies, subject to an appeal to the regular convention, or to the executive board, when two-thirds of the members are present.

*Article 7.*

The officers of the connectional society shall be elected annually by the connectional convention, which may consist of the officers of the conference societies, viz.: the president, first vice-president, secretary and treasurer, or any part of them that may be able to attend; or the conference societies may elect not less than two nor more than five to represent them in the connectional

convention. Or if the connectional president shall decide not to call a connectional convention yearly, the executive committee may elect the officers.

*Article 8.*

The recording secretary shall record all the business transactions of the conventions, or executive committee, in a book kept for that purpose, and read the same on demand. The corresponding secretary shall correspond with the Missionary Department of the A. M. E. Church, missionaries in foreign fields, the secretaries and presidents of the respective conference societies, and report what is being done for home and foreign missions, through the women's connectional papers and such other official organs as the church may have.

*Article 9.*

The treasurer shall hold the funds of the connectional society, and pay out the same by order of the secretary, countersigned by the president. She shall furnish the missionary department of the A. M. E. Church with semi-annual reports of all moneys received and appropriated, and her accounts shall be audited at the annual meeting, and her books shall be subject to the inspection

of the president or any connectional officer, at any time desired.

*Article 10.*

The moneys of the connectional society shall consist of fifty per cent. of all moneys raised by the conference societies and other auxiliary and juvenile societies, which shall be forwarded from the said societies to the connectional society once in every three months, or as often as necessary, which shall also be forwarded to the Department of Missions, or may be appropriated to foreign mission fields, and the same reported to the Missionary Department, that due credit may be given and published. But should any of the conference or auxiliary societies forward the fifty per cent. intended for our foreign mission work directly to the Missionary Department of the A. M. E. Church, they shall report the same to the treasurer of the Connectional Women's Home and Foreign Missionary Society, that proper credit may be given, which should only be done in very rare or emergent cases by the appeal of the Secretary of the Missionary Department.

*Article 11.*

While the Women's Home and Foreign Missionary Society is organized by the

women of the A. M. E. Church, persons of good moral character who have a mind to work for the noble cause, may organize special or select societies in halls, parlors, and residences, subject to the rules and regulations that govern other auxiliary societies in the territory of the respective conferences.

*Article 12.*

The subordinate organizations of the Women's Home and Foreign Missionary Society shall consist of conference societies, auxiliary societies, and juvenile societies. Constitutions and By-Laws for the government of which will be provided in pamphlet form, while the will of the Bishops is supreme.

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AUXILIARY SOCIETY CONSTITUTION.

*Article I.*

Any number of women may form an auxiliary society within their respective Annual Conference distric's, by electing the number of officers required by the constitution, as soon as organized, and take any name they may choose to adopt, such as: The Bishop Payne Auxiliary Society, or the Frederick Douglass Society, Bishop

Brown Society, Bishop Ward Society, Bishop Allen Society, Cincinnati Society, Nashville Society, New York Society, Abraham Lincoln Society, etc. And the corresponding secretary shall forward the names of the officers to the corresponding secretary of the Conference Missionary Society in which they are located.

*Article 2.*

The officers of an auxiliary society shall consist of a president, two vice-presidents, a recording secretary, corresponding secretary and treasurer who, with three directors, shall constitute the local executive committee. A librarian may be elected or appointed by the president if the auxiliary desires a literary department.

*Article 3.*

Any person may become a member of the auxiliary society by paying ten cents on joining the same, and such weekly or monthly dues as the society may adopt by a two-thirds vote.

*Article 4.*

The president, vice-president, and secretaries shall perform the usual duties of such officers, especially as relates to their duties as defined elsewhere. The corresponding

secretary and treasurer of the conference society shall make a quadrennial report to the connectional society at its sitting.

*Article 5.*

The recording secretary shall keep a true record of the proceedings of the society, and the corresponding secretary shall do the correspondence and notify the pastors when the society desires the use of the church, unless it is understood that they have the use of said church on a certain night or a certain day. The president shall have power to remove incompetent, disobedient or neglectful secretaries, and appoint others till the regular meeting, when the interest of the society demands it.

*Article 6.*

The treasurer shall receive all funds from auxiliary societies and receipt for the same. Fifty per cent. shall be appropriated at these annual meetings, or, in case of emergency, by the executive board for home work within the bounds of said Annual Conference. Her accounts shall be audited annually and her books kept subject to the inspection of the conference president, or any other officer. But should the treasurer send the fifty per cent. that is for foreign missions direct to the Missionary Department of the

church through an appeal from the Secretary of Missions, she shall immediately report the amount sent to the president and to the secretary of the Connectional Women's Home and Foreign Missionary Society.

*Article 7.*

The officers should be elected every six months, at the first meeting in June and December, and the names of the officers sent to the corresponding secretary of the conference society. But when two-thirds of the members present agree, the officers may hold over for twelve months, when an election must be had by ballot.

*Article 8.*

Auxiliary societies, in addition to the weekly or monthly dues, may solicit money from the public, give lectures, festivals, fairs, bazaars, literary and musical entertainments, etc.; but in no instance shall ardent spirits or intoxicating drinks be allowed at any entertainment.

*Article 9.*

The officers and members shall solicit other members for their respective auxiliary societies, and endeavor to interest every female member in our church in the mission

work; and wherever consistent, organize other auxiliary societies, whether the persons be members of our Church or congregational attendants. Gentlemen may be honorary members, by paying the regular fee, and may speak, but shall not be entitled to a vote in the transaction of any important business.

#### *Article 10.*

Auxiliary societies are presumed to send all moneys, both for the home and foreign missions, to the treasurer of the conference society. But they may make special efforts for any particular mission and send the same, should they so desire. And even this must be reported to the corresponding secretary of the conference society. The amount sent to the conference society by the auxiliary for the home department shall be appropriated equally for the purchasing of church lands or for missionary ministers by the conference treasurer or president of said organization at each Annual Conference. The secretary shall be furnished a correct statement by the secretary of the Annual Conference as to the number of missions and members with their financial strength within its bounds. Moneys paid to churches or donated to schools or students

for Christian education from localities where said societies abound shall be made only by recommendation of the president, signed by the secretary or president of the conference society when requests are made by written application, and said amounts shall not exceed the fifty per cent. belonging to the home department.

### *Article II.*

Any auxiliary society so disposed may elect a librarian, or the president may appoint one, to collect books, minerals, bones, shells, and various specimens of natural history for the study and intellectual enlightenment of its members. Also, telescopes to examine the heavens, microscopes to examine the objects invisible to the natural eye, and other literary and scientific apparatus, and preserve the same. And members are expected to donate and collect such apparatus for the librarian, and make the auxiliary society a means of general enlightenment as well as an assistance to the cause of missions. Also mothers' meetings may be established where plans and ways for the rearing and bringing up of children, and the care and protection of the poor children of the community may be looked after and discussed.

*Article 12.*

The auxiliary societies, after meeting and disposing of their regular missionary affairs, shall devote the remainder of their time to reading original poems, lectures upon the various subjects connected with life, and thus carry the Missionary and Literary Departments together. And any member who shall write, discover, or project anything of high merit shall receive a certificate of commendation, signed by the president and secretary.

*Article 13.*

This constitution as well as the constitution of the conference societies, may be amended or modified by the Connectional Women's Home and Foreign Missionary Society, when assembled in conventional form, but the president shall have power to grant special privileges when desired in the interval of the connectional conventions to suit certain localities.

## CHAPTER V.

### BOARD OF CITY MISSIONS.

#### *An Act to Found City Missions.*

Section 1. A Board of City Missions, consisting of all pastors of city churches, with one influential layman from each city church represented, shall be established for the purpose hereinafter designated.

#### *Object.*

Section 2. It shall be the duty of the City Board of Missions to secure a place of meeting and organize Sunday schools, furnish the same with supplies and officers and teachers from the membership of established churches, and so soon as the time is opportune, shall organize a class and supply the same with a leader.

Section 3. It shall be the duty of the City Board of Missions to secure the services of an accredited evangelist, to hold services for the mission, at such time as opportunities may occur after said evangelist shall have visited all parts of the section from house to house, to secure the interest of the people.

Section 4. An Evangelist to be accredited, must be a member of some Quarterly Conference, have character examined quarterly, and shall be required to present to the City Board of Missions a certificate from the Presiding Elder, in whose District said Mission is located, of character and qualification for evangelistic work.

PART IX.

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DEPARTMENTS.

- I. PUBLICATION DEPARTMENT.
- II. SUNDAY SCHOOL UNION.
- III. EDUCATIONAL INTERESTS.
- IV. CHURCH EXTENSION.
- V. ALLEN ENDEAVOR LEAGUE.

## CHAPTER I.

## THE PUBLICATION DEPARTMENT.

1. *The Book Concern.*

The Publication Department of the African Methodist Episcopal Church shall be located in the City of Philadelphia, Pa., and shall be designated by the corporate title of 1855, "The Book Concern" of the A. M. E. Church.

2. *Its Management.*

1. The Department shall be under the control of a General Business Manager. The management, in all detail, including the Christian Recorder, shall be in the hands of the Business Manager.

2. The Business Manager shall have charge of the business as printer and publisher of the Department. He shall be the custodian of its property and the treasurer of its funds.

3. The general supervision of the department shall be in the hands of nine trustees appointed by the Council of Bishops; six ministers and three laymen, three of whom shall be citizens of Pennsylvania as the law requires. They shall be regularly incorpor-

ated according to law, and known as the Board of Publication of the A. M. E. Church. The Bishop of the First Episcopal District shall be ex-officio Chairman of the Board of Management, when sitting as such. The control of all interests of the Book Concern of the A. M. E. Church shall be vested in the aforesaid Board of Publication absolutely.

### *3. Duties and Powers of the Board.*

1. The Board shall examine and audit the quarterly and annual reports of the Business Manager (and the Managing Editor of the Review), give advice and instruction concerning the business, and pass upon the editorial management of the Christian Recorder and the Review and the book publications issued by the Book Concern; decide as to the number of persons employed, receive and receipt for any quarterly balance in the hands of the Business Manager and the Managing Editor of the Review beyond the immediate needs of the business.

2. The Board shall require of the Business Manager a good and sufficient bond, properly executed in the sum of three thousand dollars (\$3,000) within three months from the date of his election, and this bond

shall be a necessary qualification to perform the functions of the office of Business Manager. The same law applies to the Managing Editor of the A. M. E. Review.

3. The Board shall prepare a code of by-laws for the regulation and government of the Book Concern.

4. Upon the advice of the Manager the prices of books shall be fixed by the Board.

5. If at any time the Business Manager, Editor of the Christian Recorder or Managing Editor of the Review shall be found incapable of discharging the duties of his office, the Board of Publication shall have power, after thorough investigation, to declare the office or offices vacant.

6. When a vacancy occurs in the office of Manager, Editor or Managing Editor of the Review, it shall be filled in the manner following: The Bishop presiding over the Board of Publication, together with two other Bishops of next adjoining Episcopal Districts shall name one or more persons to fill the vacancy, and the Board of Publication shall confirm the nominee, and he shall enter upon the discharge of his duty and shall receive such compensation as may be agreed upon by the Board.

7. In all cases of trial by the Board, of Manager, Editor or Managing Editor of the Review for any offense, the Bishop, who is president of the Board, shall preside.

4. *Publications of the Church.*

1. The publications of this Department shall be The Christian Recorder (the Review by provision of Council of Bishops), the Discipline, Hymnal, and such books and other publications as may be deemed necessary and profitable by the Manager and Board of Publication.

2. The Editor of the Christian Recorder shall be subject to the Board of Publication, to which he shall report annually, but he shall have entire control of the editorial, reportorial and all literary matter of the paper.

3. The A. M. E. Review shall be in the control of a Managing Editor, subject to the Board of Publication, to which he shall report annually.

5. *Books Sent to Preachers and Agents.*

1. When books are sent to an itinerant preacher or district Book Steward by his order and he refuses or neglects to take them out of the express office, charges shall be

preferred against him at his Annual Conference by the General Business Manager, either in person or by letter, and the same preacher or agent shall be dealt with as in cases of wilful dishonesty.

2. All books shall be sold, except to merchants and regular dealers, for cash only; provided, however, that the Manager and Board may adopt such regulations as the nature of trade may require, taking care that the rule be published, and that no bills are allowed to run.

6. *Boards of Management of the Southern and Western Christian Recorders.*

1. The supervision of the business of the Southern Christian Recorder shall be vested in a Board of Management, composed of one Bishop, who shall be president; and one person from each Episcopal District, named by the Council of Bishops. This board shall give advice and instruction concerning the business, and shall audit the reports of the Managing Editor of the Southern Christian Recorder, who shall submit an annual report to the Board.

2. The supervision of the Western Christian Recorder shall be vested in a Board of

Management, composed of one Bishop, who shall be its president, and one person from each Episcopal District, appointed by the Council of Bishops. This Board shall give advice and instruction concerning the business and shall audit the annual reports of the Managing Editor.

3. The Managing Editors of the Southern, Western and South African Christian Recorders shall present an annual report to their respective Boards.

4. The columns of the church papers shall be open to the Bishops and General Officers of the Church for all communications on official matters pertaining to their several departments.

5. All traveling preachers in the connection are required to subscribe to one of the Christian Recorders and to either the Voice of Missions or A. M. E. Review. Presiding Elders at their Quarterly Conferences, shall require all local preachers to subscribe to one of the Connectional official journals.

6. All traveling preachers are agents for the Church periodicals, and are required to solicit subscriptions in their churches and report the number of paid subscribers

obtained during the year with their annual reports.

7. The quadrennial reports of the General Business Manager, Editors and Managing Editor of the Review shall be submitted to the General Conference, after being passed upon by the Council of Bishops.

## CHAPTER II.

### SUNDAY SCHOOL UNION.

#### I. *Organization.*

In order to enlarge and extend the work and influence of the Sunday School in the African Methodist Episcopal Church, be it

*Resolved*, That we hereby adopt the organization known as the "Connectional Sunday School Union of the African Methodist Episcopal Church," the constitution of which shall be as follows:

#### CONSTITUTION.

##### *Article 1.*

The title of the association shall be "The Connectional Sunday School Union of the African Methodist Episcopal Church."

##### *Article 2.*

Its object shall be to unite, strengthen and extend the Sunday-school work of the African M. E. Church in the United States and elsewhere; to provide an ample and suitable literature for the same; to aid the needy Sunday-schools thereof; to encourage

the holding of Sunday-school Normal Institutes and Conventions for the training of teachers, and to impart information concerning the best methods of governing, conducting and equipping Sunday-schools, and to secure the proper grading of our Sunday-schools, and to gather whatever statistics, and other data, may be necessary to keep the Church continually informed of the true condition of her Sunday-school work.

*Article 3.*

The officers of the Union shall be a president, who shall be a Bishop of the African Methodist Episcopal Church, who shall be selected by the Council of Bishops; vice-presidents, consisting of the remaining Bishops, ranking according to their seniority in office; a corresponding secretary, who shall be elected by the General Conference; a board of managers, consisting of seven members; four traveling preachers and three laymen, four of whom shall reside within the city of Nashville, Tenn.

*Article 4.*

The Board of Managers shall be nominated by the Bishops and confirmed by the General Conference, and shall hold their office for four years. Its control of all the

interests of the Sunday-school Department shall be absolute. The president, vice-presidents, corresponding secretary and treasurer, shall be *ex-officio* members of the board of managers.

#### *Article 5.*

The Board of Managers shall have power to frame its own by-laws; to locate the headquarters of the Union; to select and arrange for the supplying of Sunday-school helps and requisites; to extend aid to needy Sunday-schools; to provide for the payment of the current expenses of the Union, and to perform any other labors that may be deemed necessary to further the legitimate purposes of the Union.

#### *Article 6.*

The Secretary shall act as Treasurer of the Sunday-school Union, and shall be required to give bona fide bond of five thousand dollars (\$5,000) for the faithful performance of his duty.

#### *Article 7.*

The Board of Managers may elect worthy persons as honorary members.

#### *Article 8.*

There shall be elected in each annual conference a Local Board of Managers,

consisting of three, one of whom shall serve as conference corresponding secretary, whose duty it shall be to record the Sunday-school statistics reported at each Annual Conference session, and transmit a copy thereof to the General Corresponding Secretary, and advise with him as to the time and methods of conducting conferences or district Sunday-school conventions.

*Article 9.*

Each Sunday-school within the bounds of the African Methodist Episcopal Church shall be entitled to all the benefits and privileges of the Union.

*Article 10.*

The payment by individuals, of ten dollars at any one time, shall constitute life membership, and the payment of fifty dollars at any one time, life directorship.

*Article 11.*

An anniversary meeting of the Union shall be held each year, at such time and place as the Board of Managers may direct, when the corresponding secretary and treasurer shall submit their annual report.

*Article 12.*

All moneys received from collections, grants, or profits of Sunday-school supplies,

above the amount necessary to defray the current expenses of the Union, shall be devoted to the work of organizing new Sunday-schools, and to aiding needy ones.

*Article 13.*

The work of the Union shall be divided into the following four departments: 1. Benevolence; 2, Business; 3, Normal; 4, Statistical, and shall be under the general supervision of the corresponding secretary, who shall be the editor of all the Sunday-school publications issued by the African Methodist Episcopal Church, and shall also publish the Southern Christian Recorder (by arrangement with the Council of Bishops).

*Article 14.*

This constitution cannot be altered or amended except by the General Conference of the African Methodist Episcopal Church.

*2. Sub-Districts.*

1. It shall be the duty of each Annual Conference at its first session after the adjournment of this General Conference, to provide for a division of the Sunday-schools within its limits into one or more Sunday-school districts. Each Annual Conference shall also name the time and place for hold-

ing an annual meeting for pastors, superintendents, and teachers in each district. At each annual meeting a district superintendent shall be chosen.

2. Each pastor shall send, or cause to be sent, a quarterly report to the district superintendent, giving the statistics, and describing the methods of instruction pursued by the schools in his work.

3. It shall be the duty of the district superintendent to make a quarterly report to the Corresponding Secretary of the Sunday-school Union, showing the condition of the schools in his district for the quarter. The Corresponding Secretary shall publish a condensed report for the quarter, embracing the returns from each Annual Conference Sunday-school district.

4. The officers of each district meeting may provide for the holding of teachers' institutes, normal classes, or for a series of meetings, the design of which shall be to better prepare our teachers for the work assigned them, and to awaken an increased interest in, and improvement of the Sunday-schools of the A. M. E. Church; provided, that nothing shall be done contrary to or in conflict with the plans and operations of the Sunday-school Union.

5. To provide for the uniformity of the reports to be presented at each annual and quarterly district meeting, the Corresponding Secretary of the Sunday-school Union shall furnish a series of blank forms, so arranged as to suggest the information desired.

3. *Constitution for the Government of the Sunday-schools.*

1. This Sunday-school shall be under the jurisdiction of the Connectional Sunday-school Union of the African Methodist Episcopal Church, and shall be known as the \_\_\_\_\_ Sunday-school, connected with \_\_\_\_\_ A. M. E. Church, at \_\_\_\_\_

2. The officers of the school shall be the Pastor in charge, who shall be chief superintendent; a superintendent, assistant superintendent, superintendent of the Home Department, superintendent of the Cradle Roll, a secretary, an assistant secretary, a treasurer, a librarian and a chorister, and such other officers as may be required to properly conduct the school, each of whom shall perform the usual duties of their respective offices, and together with the teachers and Home Department visitors, shall constitute the Sunday-school Board.

3. The Pastor shall nominate the officers and teachers, and they shall be elected by the Sunday-school Board.

4. The Sunday-school Board shall hold monthly meetings for the transaction of business, at such time as may be agreed on, when the following order of business shall be observed: 1. Religious exercises. 2. Reports of officers. 3. Reports of teachers. 4. Reports of committees. 5. Unfinished business. 6. Miscellaneous business.

5. The nomination of any person for teacher shall be made at a regular meeting of the board, and of any person so proposed, by the consent of a majority, and subscribing to this constitution, may become a teacher.

6. The teachers in all our schools, wherever the same is practicable, shall be religious and of good report. In every case they must at least possess a good moral character.

7. By-laws may be adopted by the Sunday-school Board, provided the said by-laws are in accord with all the provisions of this constitution and the constitution of the Sunday-school Union.

8. An annual meeting of the Sunday-

school Board shall be held, at which time all the officers shall be elected. The officers-elect shall assume the duties of their respective positions the first Sunday after their election.

9. That there shall be held in connection with each Annual Conference session a Sunday-school anniversary to be conducted by the committee on Sunday-schools, at which time said committee shall make its report. This anniversary shall be placed on an equal footing with the missionary and educational anniversaries, and shall be held on some night during the Annual Conference session. It shall be the duty of each Bishop to see that this provision is strictly enforced.

10. Immediately after the annual election of officers, it shall be the duty of the pastor to send, or cause to be sent, a certified list of the names of the officers-elect to the Corresponding Secretary of the Sunday-school Union, and in every case the proper post-office address of the superintendent and secretary must be given.

11. It shall be the duty of the pastor, in

connection with the Sunday-school Board, to arrange for the holding of weekly teachers' meetings, quarterly reviews, and the Children's Day anniversary.

12. The Pastor shall be *ex-officio* chairman of the teachers' weekly meeting and the meeting of the Sunday-school Board. In his absence the superintendent shall preside, and if neither is present the assistant superintendent shall preside.

13. Each Sunday-school shall observe the order of the opening and closing services of each session, that may be recommended by the Sunday-school Union, copies of which, together with this constitution shall be furnished to each Sunday-school.

14. It shall be the duty of the Sunday-school Board to adopt such publications as the Sunday-school Union may be authorized to issue in the name of the A. M .E. Church, and each pastor is enjoined to see that this provision is faithfully carried out.

15. In no case or under no circumstances shall any part of the money raised on Children's Day in Sunday school or church be applied for local use; one-half of the entire amount rais-

ed shall be sent to the Annual Conference Treasurer, one-fourth to the Secretary of the Church Extension Department and one fourth to the Secretary of the Sunday-School Union.

16. This constitution can only be altered or amended at a session of the General Conference of the A. M. E. Church.

## CHAPTER III.

## EDUCATIONAL INTERESTS.

I. *General Board of Education.*

How shall we promote the educational interests of our church?

Answer. We do hereby establish and organize an Educational Department.

1. The management of this department shall be placed in the hands of a General Board of Education and a Secretary of Education, who shall be elected by the General Conference.

The Board of Education shall consist of one member from each Episcopal District, nominated by the Council of Bishops and confirmed by the General Conference, not less than one-third of whom shall be laymen and whose tenure of office shall be four years. The General Secretary shall be a member of the Board *ex-officio*.

2. In the event of death, resignation, disability, gross neglect of duty, or change of district on the part of a member, the Board shall declare the place vacant and from his

district appoint his successor, or in an emergency the Bishop of the district shall have power to fill the vacancy till the regular meeting of the Board.

3. The President of the Board shall be a Bishop elected by the Council of Bishops.

4. The Board of Education shall hold annual session at such place as may be selected by the former session. One-third of the members shall constitute a quorum for the transaction of business, when due notice has been given to all members. In the absence of the president, a chairman pro tem shall be chosen.

5. The Board shall exercise careful supervision over the educational work of the Church, devise and execute plans to increase the educational funds, audit the General Secretary's accounts, advance the educational interests of the Church, consider all claims upon the treasury and make such appropriations as have been authorized by the General Conference and arrange appropriations for all money not otherwise provided for.

2. *Duties of the Corresponding Secretary.*

1. The Secretary of Education shall receive, and receipt and account for all moneys coming into his hands for educational pur-

poses, and present to each Annual Conference an itemized report of all moneys received by him from its district each year. He shall present a report quadrennially to the General Conference, which shall embrace account of the Status and Business of each of the connectional Universities, Colleges and Theological Seminaries.

2. He shall open an account with a reliable bank, and deposit all moneys coming to his office and disburse the same under the direction of the Board of Education.

3. In conjunction with the President, the Secretary may call special meetings of the Board when he judges it necessary, giving ten days' notice.

4. He shall faithfully execute all orders of the Board of Education and use his utmost ability to make the department successful. He shall be an honorary member of the trustee boards of all schools assisted by the Educational Board, and shall personally inspect them and report their condition to the Board of Education.

5. He shall receive for his services the sum of \$1,350 per year from the Financial Department.

6. For the faithful performance of his duty, the Secretary shall give to the Board

of Education a good and sufficient bond in the sum of \$5,000, and said bond shall be necessary as a qualification to perform the duties of the office. Said bond must be executed within ninety days from the date of his election to office.

7. In case of death, resignation or incapacity of the Secretary of Education in the interim, the board shall have power to appoint his successor.

### 3. *Executive Board.*

The Board of Education shall have power to appoint an executive committee of five members, including the General Secretary, which shall meet as per Discipline to transact such business as the case requires or the General Board orders.

### 4. *Annual Conference Board.*

1. At the first Annual Conference after the General Conference on nomination by the Bishop, the conference shall elect a conference Board of Education consisting of three ministers and two laymen. This Board shall continue in office four years, except in case of death, resignation, inefficiency or removal from the conference district.

2. The Conference Board shall organize immediately, electing a chairman, secretary,

and treasurer. The secretary and treasurer shall keep in substantial books a proper record of the doings of the Board.

3. The Annual Conference Board of Education shall receive all moneys reported to or raised at the Annual Conference for the benefit of schools in the educational district and forward the same to the treasurer or treasurers of the school or schools to which they are due; or to such other person or persons as may be designated by the trustee board or boards of said school or schools. Eight per cent. of the dollar money shall be paid to the General Secretary of Education.

In Conferences not listed in any educational district, all moneys raised and reported by pastors for schools shall be paid to the General Secretary. On the adjournment of the Annual Conference the secretary of the conference board shall make full report to the general Secretary of Education of all moneys raised in his conference district on education day or collected at the conference, or otherwise, for the cause of education.

##### *5. Educational Districts.*

The educational districts shall embrace and correspond with the Episcopal Dis-

tricts; except that the first educational district shall comprise all of the first, third and fourth Episcopal Districts, excepting the two Kentucky Conferences.

#### 6. *District Boards.*

Each District Educational Board shall be composed of one member from each Annual Conference Board, to be elected for four years at the first Annual Conference after the General Conference.

2. This board shall have supervision of the educational work, and regulate the establishing of schools within its district, and apportion the funds appropriated to its schools.

3. It shall hold an annual meeting at least one week prior to the session of the General Board of Education, to which it shall render a report with full statistics of the work and status of the schools, annually and—especially—quadrennially.

#### 7. *The District Secretary.*

1. At the first meeting after the General Conference, the board or boards of trustees of the school or schools in each educational district shall elect a District Secretary for four years.

2. The District Secretary shall co-oper-

ate with the General Secretary of Education in advancing the interests of education, and especially in reference to educational day. He shall correspond with the pastors, and church and Sunday-school officers, and visit and assist as many of them as possible in organizing for the annual educational collections. He shall correspond with the General Secretary of Education and the authorities of schools that are beneficiaries of his department. He shall see that the pastors and others report all educational day moneys to the proper office or offices within ten days after the anniversary.

3. A vacancy occurring in the conference board, district board or secretaryship in the interim of regular sessions shall be filled temporarily by the Bishop in whose conference it occurs; but the board shall elect regularly at its next session.

4. All conference and district boards shall be subsidiary and amenable to the general board. Each officer who handles educational funds shall give bond of not less than \$1,000.

#### 8. *Establishing Schools.*

1. No school shall be established looking to the support of the Church without first

receiving the recommendation of the conference board within whose bounds it is located.

2. The recognized connectional theological schools are those located at Wilberforce, Ohio; Waco, Texas; Columbia, South Carolina; Atlanta, Georgia; Kittrell, North Carolina; Quindaro, Kansas; Argenta, Arkansas; Selma, Alabama; Jackson, Mississippi; Jacksonville, Florida; and Shelbyville, Tennessee.

3. For their maintenance an appropriation of \$1,000, each, shall be made annually from the Financial Department, and paid to the Treasurer of each school, on a pro-rata basis, as the condition of the funds of the Financial Department may warrant, provided they are duly organized and operative.

4. All moneys raised by the connection for educational work in the First Educational District shall be divided equally between Wilberforce University and Payne Theological Seminary; except that moneys collected within the bounds of the Kentucky Conference and the West Kentucky Conference shall be paid to Wayman Academy.

*9. Annual Appropriations to Schools.*

The following annual appropriations shall be made by the Secretary of Education to our educational institutions:

To Wilberforce University .....	\$1700
" Allen University .....	1700
" Morris Brown College .....	1700
" Paul Quinn College .....	1700
" Kittrell College .....	1700
" Edward Waters College .....	1700
" Western University .....	1700
" Shorter College .....	1700
" Payne Theological Seminary ....	1100
" Campbell College .....	900
" Payne University .....	900
" Wayman Institute .....	700
" Turner College .....	900
" Payne Institute .....	400
" Lampton College.....	500

Assistance to Bethel Institute and Shaffer School is to be administered through the Missionary Department.

*10. Sources of Funds.*

How shall moneys be raised for this department?

1. By appropriation from the Dollar Money, eight per cent. of which shall be paid to the Secretary of Education by the

Conference Finance Committee of each Annual Conference, to be applied according to the order of the General Board of Education and in keeping with the appropriations ordered by the General Conference.

2. By private donations and bequests, which shall be applied according to the wish of the donor.

3. By the contributions of educational societies formed in the churches of the connection, and which are recommended to be established generally.

4. By public appropriations.

5. By maturing of life insurance and endowment policies or otherwise.

6. Each pastor shall pay to the Conference Board of Education such amounts as may be sent to Conference from his charge, for educational purposes.

7. Every Annual Conference shall devote one evening to the Educational anniversary, at which a collection shall be taken for the support of our education work.

8. By the establishment of a day throughout the connection on which all the churches shall lift a collection, the avails of which are to be used exclusively as an educational

fund for our several connectional institutions. This anniversary shall be known as Educational Day and be set for the third Sabbath in each September. The services of the day, both in churches and Sabbath schools, shall have special reference to educational work, and the entire collections of the day in both departments, shall be sacredly set apart for this purpose.

#### 10. *Disposition of Educational Day Funds.*

1. All pastors shall forward all the money collected in the churches and Sunday-schools of their charges on educational day to the treasurers of the schools to which it is due or to such person as the trustees of these schools may direct, within ten days after collecting. Each pastor shall fill out such blanks as may be furnished by the General Secretary of Education, and shall report his receipts and duplicate blanks to the Annual Conference Board of Education at the next session of the Annual Conference. The General Secretary shall publish notice of Educational Day in all our connectional papers at least one month prior to the time appointed, and the pastors of all circuits, stations and missions shall publish it from all their pulpits.

2. The dates for the Annual Conferences, District Conferences and Quarterly Conferences shall be so arranged as not to require the absence of any pastor from his post of duty at this important period.

Each Bishop, Presiding Elder and Pastor is requested to lay before our well-to-do members and friends the necessities of our schools, and also to seek to obtain students for the same.

3. It is recommended that at least one scholarship be established and maintained in each Annual Conference, on the basis of \$50 annually, to be included in the appropriations of the Finance Committee, and made payable to the secretary of one of the authorized Theological Seminaries.

## CHAPTER IV.

### CHURCH EXTENSION.

#### PREAMBLE.

The need of some plan by which weak and struggling societies throughout our wide connection, and also our mission work could be aided in securing and erecting suitable houses of worship, has been long felt in the African Methodist Episcopal Church.

Next after the cry of perishing souls for the Word of Life is that for a suitable place to feed the hungry souls. Wherever the messenger of God has been able to gather the outcast into an organization (called a church) then comes next the urgent demand for a Christian home or church building where the Word of God may be regularly administered, and those forming new organizations firmly settled through the aid of general Church, thus enabling the missionaries to hold the ground already taken without overburdening the little band.

To this end the following Constitution, for the working and government of the Church Extension Society of the African Methodist Episcopal Church is adopted.

## CONSTITUTION.

*Article 1.*

There shall be a Board of Church Extension consisting of one Bishop who shall be President, a Corresponding Secretary and Treasurer, and one member from each Episcopal District in the United States. The Secretary and Treasurer to be elected by the General Conference. The other members of the Board shall be nominated by the Bishops and confirmed by the General Conference. The Bishops shall be *ex-officio* members.

*Article 2.*

The Board shall present a statement of their business annually to the several Annual Conferences, and a quadrennial report to the General Conference. The Board shall fill all vacancies that may occur during the interval between General Conferences.

*Article 3.*

The Board elected by this General Conference shall at once procure, under the laws of the State where the Board shall be located, an act of incorporation, whereby they and their successors in office in perpetual succession shall be made a body corporate under the name of "The Board of

Church Extension," with powers of contracting and being contracted with, suing and being sued, and all other powers deemed necessary for the successful prosecution of the work, not inconsistent with these articles.

*Article 4.*

The Corresponding Secretary shall conduct the correspondence of the Board under its direction, and shall be subject to the authority and control of the Board. He shall be a member of the A. M. E. Church, and shall reside where the Board is located. He shall keep the Church constantly advised of the work and wants of the Department of Church Extension. He shall supervise and superintend the Church Extension work of the connection, and execute all official papers, devising ways and means for collecting funds, and labor to the extent of his power to bring this department to the broadest field of usefulness.

*Article 5.*

The Board shall be located at such place as the General Conference may direct, and shall meet annually at such time as it may deem best for the interests of the department, and at such other times as the Presi-

dent and Corresponding Secretary may appoint. Five members shall constitute a quorum.

### *Article 6.*

The revenues of this department shall be:

(1) Eight per cent. of the Dollar Fund. Said percentage to be forwarded directly to the Corresponding Secretary of the Church Extension Society, by the Chairman of the Committee on Finance in each of our conferences, certified to by the Presiding Bishop, with such other moneys as may be collected at the Annual Conference for the cause of Church Extension.

(2) The day heretofore known and observed as Children's Day shall be continued, at which time each church and Sunday-school throughout the connection shall raise a collection; twenty-five (25) per cent. of all of which money shall be devoted to church extension, and shall be forwarded immediately after collecting to the Corresponding Secretary of the Church Extension Board; the balance must be sent to the Secretary-Treasurer of the Annual Conference immediately.

(3) The admission fees and annual dues of the Women's Department of Church Extension.

(4) Special collections by the Corresponding Secretary, Bishops, Presiding Elders and Pastors.

(5) Gifts, devises and bequests.

(6) Collections at Annual Conference Church Extension Anniversaries, for a special fund, to be designated, The African Church Extension Fund, to be applied exclusively in the erection of churches in the most promising of our African missions.

*Article 7.*

It shall be lawful for the Board to accept contributions to its funds, subject to annuities payable to the order of the person making such contributions, but all money so received by the Board shall be invested in adequate securities.

*Article 8.*

The Board shall have authority to regulate its own proceedings, to appropriate moneys to pay incidental expenses, to determine what amount may be donated or loaned to each applicant, and to do such business as may be legitimate and proper for it to do; provided that the Board shall not involve itself in debt beyond the amount of its available assets.

*Article 9.*

The Board shall have authority to raise

and administer a "Loan Fund," which shall be held separate from funds raised for general distribution, which shall be used only in loans on adequate security, said security to be determined by a regular conveyancer, the Board to receive and hold in trust for the African Methodist Episcopal Church, and convey the same for the uses and objects herein declared. All indentures for the conveyance of property of the Board of Church Extension shall be on order of the Executive Board, and executed by the president and corresponding secretary, with the seal of the Department.

#### *Article 10.*

All applications for aid shall set forth:

1. A description of the building for which aid is asked.
  2. The estimate and probable cost when completed.
  3. The amount of cash and reliable subscriptions on hand.
  4. The nature of the title, its validity, whether held in trust for the African Methodist Episcopal Church.
  5. The names of the members of the Board of Trustees.
  6. Any additional facts that may be deemed necessary or useful to the board in making a decision.
- In no case shall a loan be made except on first mortgage, and that at not more than 50 per cent. of the actual market.

value of the property; provided, however, that a mortgage may be taken on good property at 50 per cent. of its value above first mortgage.

### *Article II.*

The Board of Church Extension shall—through its Corresponding Secretary—give reasonable notice to all debtor churches, of all principal and accrued interest due the Board, and in case of neglect or failure of said churches to pay, after proper notice, the Board shall proceed to collect by due process of law.

Every loan of one hundred dollars (\$100) or upwards, to church or school, shall be secured to the Board of Church Extension by a bond duly executed by the trustees and pastor, and a mortgage upon the property.

In all cases of donation, the proper officers shall be required to sign a bond, providing and agreeing, that in case of dissatisfaction and withdrawal from the A.

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\* Any church applying for donation or loan should write its application from an organized session of its Board of Trustees, and make record of the application, the date and resolution, and should enclose a copy of same signed by the Chairman and Secretary of the Board of Trustees.

M. E. Church, the said donation shall become a *bona fide* claim against the church, and collectable by law.

*Article 12.*

(1) Each Annual Conference shall elect a Conference Board of Church Extension, composed of four ministers and one layman to be elected by the Annual Conference. The Presiding Bishop shall be president *ex-officio*. The board shall elect a vice-president, a secretary and treasurer. These officers shall constitute the Executive Committee of the Conference Board of Church Extension.

The Conference Board shall be amenable and auxiliary to the Board of Church Extension of the A. M. E. Church.

(2) The Conference Board of Church Extension shall pass upon all applications for aid, made by churches within their conference, to the Board of Church Extension of the A. M. E. Church, when duly endorsed by the Presiding Elders from within whose districts they come.

(3) The Conference Board of Church Extension shall receive quarterly reports endorsed by the Presiding Elders from

the churches within their limits, that are in debt to the General Board of Church Extension of the A. M. E. Church. Any pastor whose church is a beneficiary of the Board of Church Extension of the A. M. E. Church, failing to report quarterly, shall be deemed guilty of neglect of duty, and be dealt with as in other cases of neglect or failure of duty.

(4) The Conference Board of Church Extension shall, through its secretary, submit a report to the Annual Conference and to the Corresponding Secretary of the general Board of Church Extension, as to the mortgaged indebtedness of the churches within the Annual Conference, and the general condition of its work.

#### *Article 13.*

It shall be the duty of the Bishops, Presiding Elders and Pastors to bring the subject of church extension before the Annual Conferences, District Conferences, Quarterly Conferences, and churches, and see to it that the most efficient plans are adopted for raising the amounts apportioned to the charges respectively.

#### *Article 14.*

At the Annual Conference the Bishop shall call for the report of the conference

board, in the regular order of conference proceedings, and devote one evening to a Church Extension Anniversary, when addresses shall be delivered on the work and service of the Church Extension Society, and a collection lifted for the African Church Extension Fund.

### *Article 15.*

There shall be a Woman's Auxiliary Church Extension Society organized in all our churches and Sunday-schools, which shall be auxiliary and amenable to the Conference Board of Church Extension.

### *Article 16.*

The Corresponding Secretary of the Church Extension Society shall give bond and security in a sum not less than two thousand dollars (\$2,000). His salary shall be thirteen hundred and fifty dollars (\$1,350) per year, payable from the funds of the Department.

### THE LAW AS AMENDED 1904. •

#### *I. Responsibility of Annual Conferences.*

I. Annual conferences are responsible for the interest due on all loans within their respective territories. Where churches fail to pay, as obligated, the Annual Conference

must settle the claim out of any funds not otherwise appropriated in case of all loans made after May, 1904.

2. The Conference Board of Church Extension consists of five members, elected by the annual conferences (one to be a layman).

3. The Woman's Department shall be organized in all churches indebted to the department, and in all churches desiring loans.

## 2. *The Donation Fund.*

1. Children's Day money coming to this department constitutes the DONATION FUND, to be applied to the aid of needy churches in the territory in which it was collected; on proper application.

2. The work and operation of the Extension Department is confined to the home field. Aid given to foreign work must be conducted through the Missionary Department, which department will be required to give its note for all moneys advanced to it by the Extension Department, and repay the same when due.

## CHAPTER V.

## CONSTITUTION.

*Article 1. Name.*

The name of this organization shall be the Allen Christian Endeavor League of the African Methodist Episcopal Church.

*Article 2. Objects.*

The objects of the organization are:

1. To promote intelligent and practical Christian living among the young people and friends of the Church.

2. To train them in proper methods of Christian work and helpfulness, both for the support of the Church and relief of the needy.

3. To strengthen and purify the social life of our young people, and to make them an uplifting force in all departments of life.

*Article 3. Officers.*

Section 1. The general management of this organization shall be in the hands of

a Corresponding Secretary elected by the General Conference and a Board of Control consisting of seven members to be appointed by the Bishops.

Sec. 2. The duties of the Corresponding Secretary shall be to try to establish and maintain the League in every Church in the connection and to promulgate the general principles of the League among the young. To do this, he shall devote his time to canvassing the Church and to the publishing and circulation of such literature as may be deemed proper for the carrying out of the objects of the league.

He shall receive all moneys collected for the support of the department, giving receipts therefore, and shall keep a careful account of all finances passing through the department; whether by contribution or from the sale of literature. He shall render an account of the same to the Board of Control at its regular meeting.

In conjunction with the President he shall call special meetings of the Board of Control whenever they may think it necessary.

Sec. 3. The salary of the Corresponding Secretary shall be \$1,350 per annum, which shall be paid by the financial department.

Sec. 4. The Board of Control shall be presided over by one of the Bishops elected by the Bishops' Council.

The Board shall meet biennially and one-third of the members shall constitute a quorum, after due notice has been given to all members.

The Board shall exercise careful supervision over the work of the League, devise ways and means for carrying out its objects, endorse or reject all publications of the League and see that nothing but the purest religious literature is circulated through the League.

The Board of Control shall ordain a constitution for the governing of the local leagues, and shall provide that all members of the local leagues shall subscribe to the following:

### *Pledge.*

I will earnestly seek for myself the highest New Testament standard of Christian experience and living, and will do what I can to help others attain to the same. I will read the Bible and pray every day and I will abstain from all those forms of worldly amusements, forbidden by the Discipline of the African Methodist Epis-

copal Church. I will attend all the religious meetings of the League and Church unless hindered by some reason which I can conscientiously give to my Lord and Master, and will take some part aside from singing in all the prayer and class meetings.

Sec. 6. Unconverted persons may be admitted as Associate Members by subscribing to the following:

*Associate Members' Pledge.*

Believing in the Bible as the Word of God and the principles of Christianity, when practiced, as promoting the highest interest of all mankind, I will endeavor to lead a moral life consistent with my association with the members of this League, and will do all I can to promote the interests of the League.

*Article 4. Conventions.*

The Board of Control and Secretary shall arrange for annual or biennial conventions of the young people of the entire Church, and encourage the holding of State Conventions whenever practicable.

*Article 5. Conference Superintendent.*

The Bishop of each District, upon the recommendation of the General Secretary

of the Allen Christian Endeavor League Department shall appoint in each State therein a man or woman of high Christian character, intelligent and loyal as State Superintendent of Leagues.

The State Superintendent shall be the representative of the General Secretary, and all business of the Leagues at the Annual Conferences shall be transacted through him in the absence of the General Secretary. He shall organize Leagues, and render all assistance possible in the circulation of League Literature. He shall hold conventions in his state with the co-operation of the General Secretary, and shall keep the latter posted on the doings and the status of the Leagues in his state.

The Bishop of each District, upon the recommendation of the State Superintendent shall appoint in each Annual Conference a suitable person as Conference Superintendent of Leagues, whose duty it shall be to co-operate with the State Superintendent in the organization of Leagues within the bounds of his Conference, and shall superintend all Leagues within the bounds of his Conference and report their condition to the State Superintendent and hold Conference Conventions. In a State where there

is but one Annual Conference, the State Superintendent and Conference Superintendent shall be one and the same person.

The Conference Superintendent, upon the recommendation of the Presiding Elder, shall appoint a suitable person in each District as District Superintendent of Leagues, whose duty shall be to co-operate with his superior officers in the organization of Leagues in his District, and report the same to his superior officers.

The Leagues shall defray the reasonable expenses attendant upon the holding of conventions, and assist in defraying the traveling expenses of the Superintendents when visited.

Each Presiding Elder and Pastor shall assist in building up and fostering the Allen Christian Endeavor League in every way practicable.

#### *Article 6. Finances.*

To maintain the work of the Allen Christian Endeavor League, each Local League shall be required to forward to the General Secretary on or before the second Sunday in February, each year, \$1.00.

The pastor of each church shall see that the same is forwarded promptly, and he shall report the same at the Annual Confer-

ence in answer to the question—HOW MUCH FOR THE ALLEN CHRISTIAN ENDEAVOR LEAGUE?

Bishop Richard Allen's birthday, or the second Sunday in February, shall be known as YOUNG PEOPLE'S DAY, and it shall be the anniversary of the League. The offering for the day shall be used for the local church in any way it may choose.

#### *Article 7.*

Our pastors in all our Churches shall see that the Christian Endeavor or similar young people's societies now existing therein, shall be transformed into Allen Christian Endeavor Leagues as soon as practicable.

PART X.

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TEMPORAL ECONOMY.

- I. FINANCIAL DEPARTMENT.
- II. SUPPORT OF ITINERANT PREACHERS.
- III. ARTICLES OF INCORPORATION OF THE  
A. M. E. CHURCH.
- IV. CHURCH PROPERTY.
- V. TRUSTEES OF CHURCH PROPERTY.
- VI. CHURCH STEWARDS.
- VII. SPECIAL DECLARATION.

## CHAPTER I.

## FINANCIAL DEPARTMENT.

## DOLLAR MONEY LAW

Question 1. What shall be done to build up the financial interests of our Church?

Answer. We do hereby establish -a Church Treasury.

I. *Collection.*

1. It shall be the duty of every minister holding charge in the African Methodist Episcopal Church to collect the sum of one dollar, from or for, each member of his church or churches for the maintenance of the Church Treasury.

2. Should any minister having a charge fail to raise the above collection, or a fair proportion of it during the conference year, according to the number of membership reported by him to the conference (the number to be certified to by the Quarterly Conference next preceding the sitting of the Annual Conference) it shall be the duty of the Bishop and Conference to refer the mat-

ter to the Committee on Dollar Money for inquiry.

3. If on examination, they find that the said minister has wilfully refused or wilfully neglected his duty in raising the collection, he shall, upon vote of the Conference, be reproved by the Bishop for the first offense, and if he refuse or neglect a second time, he shall upon the vote of the Conference, be suspended or dismissed from the itinerant work. This paragraph shall be strictly enforced.

4. It shall be the duty of the Bishops and the ministers to use the greatest possible diligence in collecting the money thus asked for.

The columns of all our connectional papers shall be always open to the interests of the Church Treasury.

## *2. Duties of the Financial Secretary.*

1. The Financial Secretary shall publish the appropriations item by item, for the information of the conferences and the whole Church.

2. The Financial Secretary shall open an account in some safe and reliable bank or banks, where he shall deposit all moneys not otherwise provided for. His books, pa-

pers and bank account shall always be open to the inspection of the Bishops and also of the traveling preachers.

3. He shall keep the Bishops and all the traveling preachers informed of the state and condition of the treasury, and shall advise them, if necessary, to use more diligence to secure the success of our financial interests.

4. He shall give bond in the amount of ten thousand dollars (\$10,000) for the faithful performance of his duty.

5. The Financial Secretary is authorized to visit the Annual Conferences on invitation of the Presiding Bishops by the direction of the Financial Board, or in case of special business.

### *3. General Board of Managers.*

1. There shall be a Board of Managers for the Church Treasury, consisting of the Financial Secretary, 12 itinerant Elders and 2 laymen, who shall be elected by the General Conference, and shall serve for four years, unless removed by death, resignation or otherwise. No person shall be a member of the board to whom the connection is indebted. The Board shall present through the Financial Secretary, a printed report

annually, to each Annual Conference in the connection, of all its proceedings, and also a similar quadrennial report to the General Conference.

2. The Board of Managers shall elect its own vice-chairman.

3. The Board of Managers shall hold its meetings on the third Wednesday in April in each year, and eight members shall constitute a quorum for the transaction of business, after due notice having been given to all members. In the absence of the President the Board shall elect a chairman *pro tem.*

4. At their meeting the Board of Managers shall consider all the claims upon the Treasury provided by law, and shall make appropriations for the same. The appropriations shall be on the *pro rata* basis.

5. The Board of Managers shall have power to remove an inefficient or otherwise disqualified Financial Secretary, when it is clearly necessary for the best interest of the Church, provided an immediate investigation be had in all such cases, as required by our Discipline in like cases, as applied to traveling preachers.

6. The Board of Managers, together with

the Council of Bishops, shall fill all vacancies which may occur in the Board during the interval of the General Conferences, in the following manner: The Bishop of the district in which said vacancy occurs shall nominate some one of the same grade in the Church to fill said vacancy. If the Council of Bishops, or a majority of them, agree to said nomination, then the name shall be sent to the Financial Secretary, who shall report the same to the Financial Board.

7. The Board shall have power to appoint an Executive Committee of its members, which, in case of emergency, may meet at the request of the Financial Secretary or call of the President, and transact such business as the case requires.

8. The Board of Managers shall audit the Secretary's accounts, and advise the disbursement of all moneys not regularly provided for.

#### 4. *The Dollar Money at Conferences.*

1. All Dollar Money collected in the interval of the Annual Conference sessions shall be sent immediately to the Financial Secretary by the pastors so collecting; but all Dollar Money so collected and brought to the Annual Conference shall be turned

over to the Finance Committee of the Conference, whose duty it shall be to ascertain the amount forwarded to the Secretary, in the interval (the same to be determined by the receipts of the Secretary, or such other evidence as shall be conclusive) together with the amount returned to the Conference. Having thus ascertained the exact amount of Dollar Money, the chairman of the committee shall report the same in open Conference, when the Conference Finance Committee shall transmit immediately an official statement of the total amount of Dollar Money collected by the said Conference, to the Financial Secretary, the same to be certified by the Presiding Bishop.

2. It shall be the duty of the Dollar Money Committee to make the division of the said Dollar Money as follows: Forty per cent. to the Financial Secretary, eight per cent. to the Secretary of Church Extension Society, eight per cent. to the Secretary of Education, eight per cent. to the Secretary of Missions, and thirty-six per cent. to the Annual Conference Secretary-Treasurer. This division shall be the law governing the distribution of the Dollar Money by the Annual Conferences of the A. M. E. Church.

Immediately after the amount and the divisions of the Dollar Money are reported and passed upon by the Conference, the Dollar Money Committee shall forward to the Secretary of each Department sharing the same, the amount of percentage due his office and pay the 36 per cent. to the Finance Committee, who shall turn it over to the Conference Secretary-Treasurer.

No part of the Dollar Money shall be paid to any person or persons by the Conference Dollar Money Committee, for any of the General Offices, except on a written order signed by the Secretary of said office, and bearing the official seal of his office.

*The Annual Conference Secretary-Treasurer.*

I. The General Conference of 1912 created the office of Secretary-Treasurer in the Annual Conference and ordered:

- (1) That he shall receive all the 36 per cent. of Dollar Money.
- (2) One-half the Parent Home and Foreign Missionary Money.
- (3) One-half the Pastors' Mission Fee Money.

(4) One-half the Easter Missionary Money.

(5) One-half the Woman's Mite Missionary Money.

(6) One-half the Woman's H. & F. Missionary Money.

(7) One-half the Children's Day Money.

2. That these funds shall be classified in the Secretary-Treasurer's office as follows:

(1) The Superannuate Preachers' Fund: 40 per cent. of the 36 per cent. Dollar Money.

(2) The Widows and Orphans' Fund: 25 per cent. of the 36 per cent. Dollar Money.

(3) The Conference Missionary Fund:  
(a) 25 per cent. of the 36 per cent. Dollar Money. (b) One-half of all the missionary funds. (c) One-half the Children's Day Funds. (The one-half Easter Missionary Money must constitute a fund for the establishment and advancement of Mission Organizations.)

(4) The Contingent Fund: 10 per cent. of the 36 per cent. Dollar Money to the Conference Contingent Committee, for use by the Conference.

### 5. *Uses of the Dollar Money.*

I. The money collected under the provisions of this section shall be used for the following purposes:

- (1) For the support of effective and ineffective Bishops.
- (2) For the salaries of general officers hereafter named in this chapter.
- (3) To aid the Publication Department.
- (4) To aid our needy colleges.
- (5) To aid the cause of missions.
- (6) For the relief of widows and orphans of ministers and Bishops.
- (7) To aid the Church Extension Society.
- (8) The balance shall constitute a chartered fund, the interest of which shall be used for the support of superannuated Bishops, and preachers, and widows, and orphans of Bishops and itinerant preachers.

### 6. *The Support of Bishops.*

Question 2. Should any provision be made for the better support of the Bishops?

Answer 1. In order that the Bishops should be untrammeled in their work, each one should have a competent support.

2. The Episcopal Committee of the General Conference, during the sitting thereof

shall consult with each of the Bishops, and make an estimate of the amount necessary for their comfort and support, and report the same to the next meeting of the Financial Board, which shall pay the same monthly, or as nearly as possible. The amount for an effective Bishop shall not exceed two thousand five hundred dollars (\$2500) per annum for salary. An ineffective Bishop's allowance shall not exceed twelve hundred and fifty dollars (\$1250) per annum.

3. The expense of Bishops' travel to foreign countries in the direct interest of the church shall be paid by the Financial Department; special allowance being made also for travel to hold the California and Puget Sound Conferences. The Bishops' incidental and traveling expenses consequent upon holding Annual Conferences shall be paid by said Conferences, not exceeding \$100.00 from each Conference, over which he may preside.

Provided, that the traveling expenses of the Bishops appointed to preside over the work in the West Indies, West Africa and South Africa shall not be paid more than twice during the quadrennium from the Financial or the Missionary Department. The Board of Managers in all such cases are hereby authorized to solicit, if it be nec-

essary, contributions from our churches to aid, in defraying such traveling expenses of the Bishop.

4. The traveling expenses of the Presiding Bishop of any given board only, shall be paid by the department over which he presides annually, together with the expenses of the members who constitute said board.

#### *7. Support of General Officers.*

Question 3. How shall we provide for the support of the general officers?

Answer 1. The following named officers shall receive their salary from the Financial Secretary out of the general treasury of the Church as follows, to wit:

Financial Secretary .....	\$1500
General Business Manager .....	1350
Editor <i>Christian Recorder</i> .....	1350
Managing Editor <i>A. M. E. Church Review</i> . ....	1350
Managing Editor <i>South'n Christian Recorder</i> ....	1350
Managing Editor <i>West'n Christian Recorder</i> ....	1350
Secretary of Education .....	1350
Secretary of Allen C. E. League .....	1350

2. The following named officers shall receive their salary from their respective departments as follows, to wit:

(Financial Secretary .....	\$1500)
Secretary of Sunday School Union .....	\$1350
Secretary of Church Extension .....	1350
Missionary Secretary .....	1350

*8. Superannuated Preachers.*

Question 4. What provision do we make for our worn out itinerant preachers?

Answer: 40 per cent. of 36 per cent. of the Dollar Money shall be set aside as Superannuate Preachers' Fund.

*9. Widows and Orphans of Traveling Ministers.*

Question 5. What shall we do for the widows and orphans of traveling preachers?

Answer. The widows (so long as they remain in their widowhood, and in goodstanding in the A. M. E. Church) and fatherless children of traveling preachers shall receive each his pro rata share of the funds set aside as Widows' and Orphans' Fund.

*10. The Widows and Orphans of Bishops.*

Question 6. What shall we do for the support of widows and orphans of Bishops?

Answer. The Financial Secretary shall pay twenty-five dollars per month to the widow of a Bishop so long as she remains in a state of widowhood, and in good standing in the A. M. E. Church, and

each of his children under fourteen years of age \$20 per year. In case the widow should die before the children cease to be wards of the Church, the Financial Secretary shall continue to pay \$20 per year to each of the children until they become fourteen years of age.

### II. *Missionaries.*

Question 7. How shall we assist our missionaries in their work?

Answer 1: The Secretary of Missions shall receive 8 percent. of the Dollar Money and shall pay out one-half to the support of home missionaries and one-half to foreign missionaries.

2. The Financial Secretary shall receive from each Annual Conference a statement of the amount apportioned by the percentage and keep an account of the same in a book for that purpose.

3. Each Annual Conference shall disburse its own money within its bounds.\* Should there be a balance after disbursement, it shall be sent to the Financial Secretary, who shall place it to the credit of the Chartered Fund.

## 12. *Aid to Work of Education.*

Question 8. What shall we do to assist our young people to acquire education?

1. The Board of Managers of the Church Treasury shall endow scholarships in the Theological Seminaries with as much celerity as is compatible with the condition of the treasury; provided, however, that they shall endow at least one scholarship each year. The scholarships so endowed shall be known as the A. M. E. Church Scholarships. They shall be used for the purpose of preparing young men for the ministry of the African Methodist Episcopal Church, and also for the purpose of preparing young women to labor in the Missionary Department of our Church. These scholarships shall be under the concurrent direction of the Financial Secretary and the Deans of the Theological Seminaries.

2. For maintenance of the theological schools at Wilberforce, Ohio, Waco, Tex., Columbia, S. C., Kittrell, N. C., Quindaro, Kans., Argenta, Ark., Selma, Ala., Jackson, Miss., Jacksonville, Fla., and Shelbyville, Tenn., there shall be an annual appropriation of \$1,000, provided the theological schools are duly organized.

These funds shall be paid by the Financial Department to the Treasurer of each on a pro rata basis, when conditions will warrant.

3. Eight per cent. of the Dollar Money Fund shall be paid to the Secretary of Education to be applied to the schools, according to the order of the General Board of Education.

### *13. Priority of Claims.*

1. The Financial Secretary shall pay the salaries of Bishops, their widows and orphans and General Officers first. The Financial Board shall make all appropriations not authorized by the General Conference. But all appropriations of the General Conference shall be paid as the state of the treasury will warrant.

2. All proper allowances and claims of superannuated preachers, and widows and orphans of preachers shall have priority over all other claims on the conference thirty-six per cent. fund of the Dollar Money.

3. The provisions of this paragraph shall not take effect until the condition of the treasury, in the judgment of the Financial Board shall warrant it.

*14. Protection of General Funds.*

All moneys collected both in churches and Sunday-schools as Dollar Money, or on our connectional days, to wit: Easter Day, Educational Day or Children's Day shall be sacredly applied to the object for which they were collected, or for which the day was set apart by the Church; and no church officer, Sunday-school officer, pastor, Presiding Elder or Bishop shall divert or use the said moneys otherwise. Any person so offending shall, upon conviction, be censured or suspended from official standing.

*15. Expenses of Visiting Bishops.*

It shall be lawful for an Annual Conference to bear the expense of a visiting Bishop.

16. Each Annual Conference shall pay to the Presiding Bishop the sum of one hundred dollars (\$100) at each session thereof, to defray all expense. The Presiding Bishop shall not receive more than this amount from any Conference. -

## CHAPTER II.

## SUPPORT OF ITINERANT PREACHERS.

I. *Presiding Elders' Salary.*

A Presiding Elder's salary shall be \$1250 per year, and this salary shall be apportioned in the district according to the number of members in each charge. The district shall pay the Presiding Elder an allowance for House Rent and fuel. A committee to make this apportionment should be appointed by the Annual Conference, and the Presiding Elder shall be an advisory member of it. The apportionment made to each circuit, station and mission shall be submitted to the Annual Conference and published in the minutes.

Each pastor shall collect the apportionment of his charge before Quarterly Conference, and have it for the Presiding Elder when he comes, that he may be unincumbered in laboring at the Quarterly Meeting preaching, inviting persons to join the church, raising the conference funds, and doing all in his power to build up the church and help the pastor. In case of failure of a pastor to collect the Presiding El-

der's allowance he shall receive the same from any or all moneys collected during his Quarterly Meeting. All deficiencies of the Presiding Elder's support shall be raised by extra collections in his district ordered by the Annual Conference to be collected after its session, at those circuits and stations which have failed to pay their apportionment.

## 2. *Support of Pastors.*

The salary of a married traveling preacher shall be six hundred dollars each conference year, or any greater sum the charge is able to pay, and board for himself, wife and children under fourteen years of age, and his house rent, fuel and traveling expenses.

The salary of an unmarried traveling preacher shall be three hundred and fifty dollars per conference year, or any greater sum the charge is able to pay, and his board and traveling expenses. The pastor's support shall be paid by the church or churches he may serve. Should his wife die he shall have the same as if he were married, for the support of his children, if he have any.

## CHAPTER III.

ARTICLES OF INCORPORATION OF THE A.  
M. E. CHURCH.

It is hereby certified that at a regular session of the General Conference of the African Methodist Episcopal Church, begun and held on the 7th day of May, A. D. 1900, at the city of Columbus, Ohio, the following named persons, to wit: Benjamin W. Arnett, Wesley J. Gaines, Benjamin F. Lee, Moses B. Salter, Joshua H. Jones, Richmond H. W. Leak, Green E. Taylor, William D. Chappelle, William S. Scarborough, Nelson T. Gant, all of whom are members of said denomination, and of whom Benjamin W. Arnett, Benjamin F. Lee, William S. Scarborough, Nelson T. Gant and Joshua H. Jones are resident freeholders, of this State, were duly elected Trustees for four years of the Endowment or other funds now on hand or to be acquired, by said Church, or Board of Trustees, for religious, educational, missionary, benevolent or other uses and purposes of said Church, to take charge of, hold, manage, rent, lease, improve, sell or otherwise dispose of all real estate belonging to or which may be acquired by said Church, or said Board for the use and benefit of said Church, subject to such regulations as the General Conference may from time to time prescribe; and in like manner to take charge of all grants, gifts, donations, devises, legacies, bequests or trusts made to or in favor of said Church, or

said Board of Trustees for its use, and to hold, control, manage and invest same for the benefit of said Church; also to receive and administer any special societies now existing under the authority or by the sanction of said General Conference.

Said Board of Trustees shall consist of four Bishops, four Ministers, and four laymen, of whom four shall be appointed by the General Conference at each quadrennial session, and hold office till their successors have been duly appointed; which Board shall be known under the style of "The Trustees of the African Methodist Episcopal Church"; and its principal place of business is fixed at Wilberforce, Greene County, Ohio.

Vacancies in said Board of Trustees occurring more than six months before the session of the General Conference, shall be filled by the Bishops, and the persons so appointed shall hold office until the next session of the General Conference, when their places shall be filled as hereinbefore provided.

Said Board of Trustees shall have power to adopt by-laws for the transaction and regulation of its business, and to appoint the necessary officers.

They shall make quadrennial Reports to the General Conference and be amenable to that body for the management of trusts confided to them.

IN WITNESS WHEREOF, The General Conference of the African Methodist Episcopal Church has caused this Certificate to be executed by Moses B. Salter, Presiding Bishop, and Louis H. Reynolds, its Secretary, this 25th day of May, 1900.

LOUIS H. REYNOLDS.

*State of Ohio, Greene County, ss:*

Before me, a Notary Public in and for said County, personally appeared the above named Louis H. Reynolds and Moses B. Salter, who each signed the foregoing certificate in my presence and acknowledged the same to be the free act and deed of the said The African Methodist Episcopal Church, and their free act and deed as such officers thereof.

IN WITNESS WHEREOF, I have hereunto set my hand and the official seal, this 31st day of May, 1900.

(Seal)

W. L. MILLER,  
Notary Public, Greene County, Ohio.

UNITED STATES OF AMERICA,

State of Ohio,

Office of Secretary of State.

I, Charles Kinney, Secretary of the State of Ohio, do hereby certify that the annexed instrument is an exemplified copy, carefully compared by me with the original record now in my official custody as Secretary of State, and found to be true and correct, of the Articles of Incorporation of "The Trustees of the African Methodist Episcopal Church."

Filed in this office on the 25th day of June, A. D. 1900, and recorded in Volume 82, page 134, of the Records of Incorporations.

WITNESS my hand and Official Seal at Columbus, the 25th day of June, A. D. 1900.

CHARLES KINNEY,  
Secretary of State

## CHAPTER IV.

### CHURCH PROPERTY.

#### 1. *Property Deeds.*

1. For the security of our meeting houses and the premises belonging thereunto let the following plan of a deed of settlement be brought into effect in all possible cases wherever the law will permit it in any State.
2. If necessary, each Annual Conference may make such modifications in the deed as may be required by the laws of any State, so as to firmly secure the premises to the African Methodist Episcopal Church.
3. It is necessary that all our deeds should be recorded for legal as well as for prudential reasons.
4. The incorporation of all our churches, where the law will permit it, should be attended to as soon as possible. And in every corporation of the A. M. E. Church the pastor shall be president of the corporation and of the Board of Trustees, and the method of electing trustees shall be the same as prescribed in the book of Discipline.

Every pastor shall see that this provision is a part of the articles in incorporation.

#### FORM OF DEED.

THIS INDENTURE, made this      day of      , in the year of our Lord one thousand hundred and      , between      of the      , in the State of      , [if the grantor be married, insert the name of his wife] of the one part, and      trustees, in trust for the use and purposes hereinafter mentioned, all of the      in the State of aforesaid, of the other part, *Witnesseth*, that the said      , [if married, insert the name of his wife], for and in consideration of the sum of      specie, to      in hand paid, at and upon the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, hath—or have—given, granted, bargained, sold, released, confirmed, conveyed, and by these presents doth [do], give, grant, bargain sell, release, confirm, and convey unto them the said trustees and their successors, [trustees in trust for the uses and purposes herein-after mentioned and declared], all the estate, right, title, interest, property claim, and demand whatsoever, either in law or equity, which he, the said      [if married

here insert his wife's name], hath (or have) in, to, or upon all and singular, a certain lot or piece of land, situate, lying, and being in the and State aforesaid, bounded as follows to wit: [here insert the several courses and distances of the land to the place of beginning], containing and laid out for acres of land, together with all and singular the houses, woods, water ways, privileges, and appurtenances thereto belonging, or in any wise pertaining: to have and to hold all and singular the above mentioned and described lot or piece of land, situate, lying, and being as aforesaid; together with all and singular the houses, woods, water ways, and privileges thereto belonging, unto the said and their successors in office, forever in trust, that they shall erect, or cause to be built thereon, a house or place of worship, for the use of the members of the African Methodist Episcopal Church in the United States of America, according to the rule and Discipline of said Church, which from time to time may be adopted and agreed upon by the ministers and preachers of the said Church, at their General Conferences, in the United States of America; and in further trust and confidence, that they shall

at all times forever, hereafter, permit such ministers and preachers belonging to said Church, as shall from time to time be duly authorized by the General Conferences of the ministers and preachers of the said African Methodist Episcopal Church, or by Annual Conferences authorized by the said Conferences to preach and expound God's holy word therein; and in further trust and confidence, that as often as any one or more trustees, hereinbefore mentioned, shall die, or cease to be a member or members of said church, according to the rules and it shall be the duty of the stationed minister or preacher (authorized as aforesaid), who shall have the pastoral charge of the members of said church, to call a meeting of the members of the election of all the board, or a part according to law, as soon as conveniently may be; and when so met, the said minister or preacher shall proceed to nominate one or more persons to fill the place or places of him or them whose office or offices has—or have—been vacated as aforesaid: Provided the person or persons so nominated shall have been one year a member or members of the said church immediately preceding such nomination, and be at least twenty-one years of age; and

the said members, so assembled, shall proceed to elect, and by a majority of votes, appoint the person or persons so nominated, to fill such vacancy or vacancies, in order to keep up the number of trustees forever; and in case of an equal number of votes for and against the said nomination, the stationed minister or preacher shall have the casting vote.

*Provided, nevertheless,* That the said trustees or any of them, or their successors, have advanced, or shall advance, any sum or sums of money, or are, or shall be responsible for any sum or sums of money, on account of said premises, and they, the said trustees, or their successors, be obliged to pay the said sum or sums of money, they or a majority of them, shall be authorized to raise the said sum or sums of money, by mortgage on the said premises, or by selling the said premises, after notice given to the pastor or preacher that has the oversight of the congregation attending divine service on the said premises, if the money due be not paid to the said trustees, or their successors, after paying the debt, and other expenses which are due, from the money arising from such sale, shall deposit the remainder of the money produced by the said

sale, in the hands of the steward or stewards of the society belonging to or attending divine service on said premises, which surplus or the proceeds of such sale, so deposited in the hands of the said steward or stewards, shall be at the disposal of the next Annual Conference, authorized as aforesaid; which said Annual Conference shall dispose of the said money, according to the best of their judgment, for the use of the said society.

And the said doth, by these presents, warrant and forever defend all and singular the above mentioned and described lot or piece of ground with the appurtenances thereto belonging, unto them the said and their successors chosen and appointed, as aforesaid, from the claim or claims of him, the said , his heirs and assigns, and from the claim or claims of all persons whatever.

In testimony whereof, the said (if married, insert the name of his wife), have hereto set their hands and seals, the day and year aforesaid,

Sealed and delivered  
in presence of us:

Grantor's [L.S.]  
His wife's [L.S.]

*Two witnesses.*

Received the day of the date of the above  
written Indenture the consideration  
therein mentioned in full.

Witnesses, . . . . . Grantor's [L.S.]

*County, ss.*

Be it remembered, that on the      day of  
                        , in the year of our Lord, one thou-  
sand                          , personally appeared before  
me, one of the Justices of the Peace, in the  
county of                          and State of                 the  
within name                          (the grantor, if mar-  
ried, insert the name of his wife), and ac-  
knowledged the within deed of trust to be  
their act and deed, for the uses and pur-  
poses therein mentioned and declared; and  
she, the said                          wife of the said  
being separate and apart from her, the said  
                        husband, by me examined, declared  
that she had made the said acknowledgement,  
freely and with her own consent, with-  
out being induced thereto through fear or  
threats of her said husband.

In testimony whereof, I have hereunto set my hand and seal, the day and year first above written.

*Here the Justice's name.*

*Note 1.* Let all our churches be built plainly and decently, but not more expensively than is absolutely unavoidable.

*Note 2.* Whereas, some of the States and Territories [and Countries] have special acts on their statute books governing religious bodies, therefore the meaning and intent of this chapter wherever it refers to the law of the State or Territory is to be subject to the said statute law and not to any individual church corporation that is now or may be incorporated.

*Note 3.* Any church or congregation among us that will not submit wholly to the spiritual government of our General and Annual Conferences shall be disowned.

#### *Sec. 5. Abandoned Property.*

Provided, that any church property abandoned in consequence of the disbanding of the Society, the title of said property shall go to the Board of Church Extension of the Church Extension Society of the African Methodist Episcopal Church, the same to be sold and the proceeds of said sale, less the expense to the Extension Society, shall be set apart for the aid of mission work of the Conference to which said abandoned property belonged.

## CHAPTER V.

## TRUSTEES OF CHURCH PROPERTY.

1. *The Number.*

1. Where proper persons can be procured let nine trustees be elected for our meeting houses; otherwise seven, five or three.
2. Each board shall consist of not less than three, nor more than nine persons.

2. *Qualifications.*

1. Each person to be elected trustee shall be twenty-one years of age, and shall have been not less than six months a member of our Church—except in case of missions, new work, or other emergencies.
2. No person shall be eligible as a trustee of any of our houses, churches or schools who is not a regular member of our Church.

3. *Mode of Election.*

1. Whenever the law of the land requires a specified mode of election, that mode shall be observed in electing trustees.
2. When the civil law does not intervene the trustees shall be elected annually by the members of the church.

3. The minister in charge shall appoint the time and place for holding the election and give notice of the same from the pulpit at least one Sunday previous to the time.

4. The minister at the meeting for election shall nominate twice the number of persons to be elected.

5. Then every member of the church, twenty-one years of age and in full communion shall have the right to vote for the nominees, and if present at the meeting shall cast his ballot for those of his choice; and so the election shall proceed until by a majority of votes cast the required number of trustees are elected. The minister in charge shall then make a declaration of the result.

4. *Chairman of the Board.*

1. Where the law of the State does not otherwise direct, the minister in charge shall be Chairman of the Board of Trustees, and his signature shall be necessary to make the acts of the trustees legal.

2. When he is Chairman of the Board and is at any time unable to be present at a meeting he shall appoint a president pro tem., whose signature also shall be legal.

*5. Duties of Trustees.*

1. The trustees shall manage all the temporal concerns of the church not otherwise provided for, and shall have a treasurer of the Board elected by the Board.
2. They shall guard all the real estate; churches, parsonages, school houses and other property owned by the people in the connection.
3. They shall make improvements upon said property or real estate when authorized to do so by a majority of the legal voters of the church.
4. They shall procure by purchase or hire, a house for the preacher's family and also comfortably furnish it for them and pay the expense of moving thereto.

*6. Orders for Improvement.*

1. Wherever improvements should be made the minister in charge shall call together the legal voters of the church and a majority of them will have to give their consent for the improvement to be ordered.
2. Should, however, a majority of them not be present at a meeting after a proper call has been made, then a majority vote of those present shall be considered legal.

*7. Amenable to Quarterly Conference.*

1. The trustees shall make a report of all their receipts and expenditures every quarter to the Quarterly Conference; to which body they shall be answerable for their official conduct.

*8. Effects of Expulsion.*

1. No person who is a trustee shall be ejected while he is a joint security for moneys unless such relief is given him as is demanded, or the creditors will accept.

2. Any trustee ceasing to be a member of our Church by reason of expulsion or otherwise, shall immediately cease to be a trustee except in case of debt in which he is a joint security; but even then he shall not be continued any longer than such relief can be given as the creditors will accept.

*9. Decorum in Churches.*

1. The men and women shall be permitted to sit together in all our churches wherever practicable.

2. All ministers, preachers and officers shall use their influence to put an end to the habit of talking before and after services in our churches.

## CHAPTER VI.

### CHURCH STEWARDS.

#### 1. *The Appointment of Stewards.*

1. The number of stewards for each church shall not be less than three nor more than nine.
2. The preacher in charge shall nominate the number of stewards needed for his circuit or station and submit the nomination to the Quarterly Conference, which shall confirm it or, if it see proper, reject it.
3. The stewards so nominated and confirmed, shall serve for the term of one year; or be appointed annually.
4. To be qualified for their office they must be men of solid piety, who both know and love the Methodist doctrine and discipline. They must be of good natural or acquired ability to transact the temporal business of the church.

#### 2. *The Duties of Stewards.*

1. They shall take an exact account of all the money or other provisions collected for

the support of the preacher or preachers in the circuit or station.

2. They shall make an accurate return of every expenditure of money, whether to the preachers, church, sick or poor.

3. They shall seek out the needy and distressed in order to relieve them and comfort them.

4. They shall attend the Quarterly Conferences of their circuit or station to give advice, if asked, in planning the circuit or station; attend committees for the application of money to churches and give counsel in matters of arbitration.

5. They shall write circular letters to the societies of a circuit when occasion requires to let them know the state of temporal concerns at the last quarterly meeting and to urge them to be more liberal in their contributions.

6. They shall register the marriages and baptisms and be subject to the Bishops, Elders, Deacons and traveling preachers of their circuit or station.

7. The stewards shall provide the elements for the Lord's Supper.

*3. The Accountability of the Stewards.*

1. The stewards for a faithful performance of their duty shall be accountable to the Quarterly Conference of their circuit or station and it shall have power to remove them when they fail or refuse to do their duty.

2. In the interval of the Quarterly Conference Sessions, the preacher in charge shall have power to suspend a steward who refuses, neglects, or fails to discharge his duty, and to fill the vacancy until the next meeting of the Quarterly Conference which shall dispose of his case.

3. The Board of Stewards shall have a regularly labeled Church Record for the registration of baptisms, marriages, deaths, probationers and members.

4. The preachers in charge of the circuits and stations shall see that the foregoing is *enforced*.

*4. The Stewardesses.*

1. The preacher in charge may nominate a board of stewardesses composed of not less than three nor more than nine sisters of the church to assist the stewards in the discharge of their duties.

2. When the nomination is made the

stewards shall either confirm or reject it; and if confirmed shall hold the stewardesses responsible to their board for a faithful performance of their duty.

3. Wherever it is necessary for it to be done the preacher and stewards shall remove the stewardesses and supply their places.

4. The stewardesses are members of the Official Board and the Quarterly Conference.

## CHAPTER VII.

## SPECIAL DECLARATION.

I. *Apostolic Succession.*

WHEREAS, We have heard with deep regret the dogma of Apostolic Succession and the distinct and separate priesthood of the ministry preached in our pulpit. And

WHEREAS, There are those amongst us, members of this body, who are said to be seeking reordination at the hands of the Episcopal Bishops; and

WHEREAS, We have strong reasons for believing that what is thus reported has some foundation in fact; therefore be it

*Resolved*, By this, the Eighteenth General Conference, now assembled, that we set forth the following declarations, and that any person or persons who are not in harmony with the same or cannot subscribe thereto are hereby declared out of harmony with the standard of Methodism and are liable to impeachment for propagating error and showing dissension, to wit.

We hold and believe—That there is no

separate priesthood under the Christian system set over the Church. That the sacerdotal theory of the Christian ministry is a dishonor to our Lord Jesus, and is especially condemned by the tenor of the Epistle to the Hebrews.

Second—That whilst there is a separate ministry in the New Testament representing the universal priesthood or membership of the church, yet as has been affirmed above, each and every member is a king and priest unto God.

Third—That we recognize the two orders and the one office in our church to be the regularly ordained ministry, and that we are satisfied with the ordination of the same, holding it to be valid and true in every respect.

Fourth—That the doctrine of Apostolic Succession, according to our belief as Methodists, is erroneous. That there is an uninterrupted succession of ministers which the divine eye can trace up to the Apostolic times, there can be no doubt. But it is utterly impossible to prove that in any part of the world there is a ministry that can trace its orders up through episcopal hands to the Apostles.

Fifth—"That the Apostles had and could have no successors from the fact that their authority, indicated in two ways, was first to teach Christianity by word and writing, for which they had the gift of inspiration in a special sense; and secondly, to found the church, for which they had the power of the keys of binding and loosing that is, of uttering unchangeable decrees of ecclesiastical government, 'that a succession of such men would not have been in harmony with the known will of Christ.' "

Sixth—That there is an identity between the Bishops and Elders or Presbyters, as is evident from Acts 20: 17-28; Titus 1: 5-7; First Peter 5: 1, 2; Phil. 1: 1; First Tim. 3: 1-8. But as everybody must have a head, the Bishops among us are *Primi inter pares*—"Chiefs among the Elders."

Seventh—That a reordination of any Bishop, Elder or Deacon by any other ecclesiastical authority can not and will not be tolerated in the African Methodist Episcopal Church.

Eighth—Any person or persons who shall violate these Declarations by preaching the Dogma of Apostolic Succession shall be guilty of a breach of Discipline, and shall

be tried, and, if found guilty, be suspended or expelled, at the discretion of the committee before whom such person or persons shall be tried.

## 2. *Ritualism.*

WHEREAS, We believe that the doctrines, practices, usages and genius of American Methodism, as believed, observed and conformed to by the founders of African Methodism and their successors to the present day, should, in their entirety, without modification, restriction or enlargement, be believed, practiced and conformed to by us, and by those entrusted with the continued preservation and development of African Methodism in its historic and progressive relations; and

WHEREAS, We further believe that in all things essential as touching the doctrines, government, service, order and work of the African Methodist Episcopal Church, there should be oneness of purpose concurrent opinion, continuity of methods and harmony of feeling and relation between the several factors that compose the whole:

*Resolved.* First—we hold as the result of our best knowledge based upon the facts of history and the teachings of experience,

(the same resulting primarily from the origin and development of American Methodism, and secondarily from the origin and development of African Methodism), that it is highly expedient and unwise to permit any innovation on the concurrent beliefs, practices and usages of African Methodism; and in view of this, we do not hesitate to affirm that the Dogma of Apostolic Succession is foreign and repugnant to the concurrent beliefs and teachings of African Methodism, and that no Bishop or minister of the African Methodist Episcopal Church should be allowed to publicly proclaim opinions and views favorable thereto.

Second—As touching the usages and practices of the African Methodist Episcopal Church, we are free to aver that while it is desirable to secure uniformity in the order of the public services, and to enlist, so far as possible, the thought and spirit of the people in the same, and while we grant that the orderly repetition of the Decalogue, the Apostles' Creed, and the responsive reading of the Scriptures may conduce to the attainment thereof, we strenuously deny that the presence and use of a heavy and prosy ritualistic service in

our public congregations, will, in any sense, increase their spiritual interest, and we deprecate any and all efforts that favor the introduction of ritualism in connection with our public service.

Third—That all laws or parts of laws in conflict with the spirit and language of these resolutions be and the same are hereby repealed.—General Conference, 1884.

PART XI.

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APPENDIX.

- I. COURSE OF STUDIES.
- II. SPECIFIC EXAMINATION.
- III. RECOMMENDATION TO STUDENTS.
- IV. THE PRIMITIVE RULE OF GIVING FOR  
BENEVOLENT PURPOSES.
- V. THE GENERAL CONFERENCE RULES.
- VI. BISHOPS' AND GENERAL OFFICERS'  
ADDRESSES.

## CHAPTER I.

## COURSE OF STUDIES.

I. *Traveling Preachers.*

This course of study which has been prepared by the Council of Bishops, by order of the General Conference, has been carefully decided upon after a patient investigation of the relative merits of the books recommended.

The Annual Conference shall appoint a committee on the studies of each of the five series, annually, to act at the Conference one year later. These committees should begin the work of examination at the place of Annual Conference one day before the Conference opens. They shall not examine any preacher for admission, advancement or orders, who has not the books of his Course and has not studied them. Preachers in course must procure some of their books within the first quarter, and all of them before the end of the second quarter, each year.

Examining committeemen should, as far as possible, be relieved of other committee

work till they report the results of the examinations. They should not recommend to the Conference any preacher who has not made an average of sixty-five on a basis of one hundred or who has fallen below fifty in any study.

Ordained preachers for admission to the Annual Conference must be examined in the studies for the second year, and if recognized as Elders, in those for the fourth year also.

Presiding Elders must guard the work of examination carefully at the District Conference, appointing none but the most competent ministers to the work, and oversee it themselves. The Church does not want any but effective ministers.

#### *Studies for Admission.*

Every preacher to be admitted to the Annual Conference must have education equivalent to the eighth grade in public schools (much higher accomplishment is desirable). He must have a respectable knowledge of the Bible, especially the first three gospels, Genesis, Exodus, Leviticus, Matthew and Romans; the hymns of our church, the Discipline, Parts I, III and IV; Key to the Study of the Scriptures—*Coppin*, Manual for Probationers—*C. M. Tanner*.

*Studies for First Year.*

Small Scripture History.—*Smith.*

Parts II and IV, Discipline.

Methodist Polity.—*Turner.*

Baptism.—*Merrill.*

Systematic Theology, Vol. I. to Part II.,  
Chapter VII.—*Miley.*

English and American Literature.—

Physiology; Our Bodies.—*Blaisdell.*

*Studies for Second Year.*

History of the African Methodist Church.  
—*Payne.*

Bible Mastery.—*Browne.*

Parts IV and VII Discipline.

Analysis of Baptism.—*Lampton.*

Systematic Theology, Vol I. Part II.  
Chapter VIII, to end.—*Miley.*

Zoology.—*Packard.*

Short History of the Christian Church,  
Parts I, II, III.—*Hurst.*

Rhetoric.—*Hill.*

Introduction to the Scriptures.—*Nichols.*  
Pastoral Theology.—*Kidder.*

*Studies for the Third Year.*

History of the Christian Church, Parts  
IV. and V.—*Hurst.*

Part V, Discipline.

Mental Philosophy.—*Haven.*

Extemporaneous Preaching.—*Buckley.*  
Systematic Theology, Vol II. Christology and Atonement in Christ.—*Miley.*

Botany—"From Seed to Leaf."—*Newell.*

Geology.—*Shaler.*

The Light of the World.—*Speer.*

Ecclesiastical Architecture.—*Martin.*

*Studies for the Fourth Year.*

→ Systematic Theology, Salvation in Christ, Eschatology.—*Miley.*

→ Moral Philosophy.—*Fairchild.*

→ Homiletics.—*Kidder.*

Parts VI and XI, Discipline.

→ Hermeneutics.—*Terry.*

→ Plain Account of Christian Perfection.—*Wesley.*

Chemistry.—*Remsen.*

→ Logic.—*Jevons.*

The Dispensations.—*Tanner.*

→ Life and Epistles of St. Paul.—*Conybeare and Howson.*

*Books to be Read for Admission.*

Pastoral Theology.—*Gaines.*

Color of Solomon.—*Tanner.*

The Story of the Bible.—*Foster.*

Key to the Study of Scriptures.—*Coppin.*

The Christian Faith.—*Curtis.*

Manual for Probationers.—*C. M. Tanner.*

History of Education.—*Jackson.*

*In the First Year.*

The Divine Logos.—*Johnson.*

Baptized Children.—*Coppin.*

Autobiography of Richard Allen.—*Allen.*

Scraps of History.—*Handy.*

*In the Second Year.*

Wesley's Sermons.—*Wesley.*

Domestic Education.—*Payne.*

The Pulpit, Pew and Parish.—*Johnson.*

Official Decisions of Bishops.—*Lampton.*

The Supernatural Book.—*Foster.*

*Third Year.*

History of Preaching.—*Broadus.*

"The Impregnable Rock of Holy Scriptures."—*Gladstone.*

Amanda Smith's Own Story.—*Smith.*

"Reminiscences of School Life and Hints on Teaching"—*F. J. Coppin.*

"How We Think."—*Dewey.*

*Fourth Year.*

Theological Lectures.—*Tanner.*

"The Land of Promise."—*Seaton.*

The Races of Man.—*Peschell.*

The Reign of Law.—*The Duke of Argyll.*

Analogy of the Christian Religion—*Butler.*

Toussaint L'Ouverture.—*Mossell..*

Sermon Syllabi.—*Coppin.*

Each preacher must secure a good dictionary of the English language, a dictionary of the Bible, and a Biblical cyclopedia.

At the end of the second, third and fourth years, each preacher shall present a written sermon to the Conference.

Constitution and Parliamentary History of the M. E. Church.—*Buckley.*

#### MINISTERS' ASSOCIATE COURSE OF STUDIES.

The Bishops and Conferences must see that the regular examining committees do not overlook this course, or the Bishop may appoint a special committee whose business it will be to examine upon the studies herein designated:

1. Latin.
2. Greek.
3. Hebrew.
4. Elements of Geometry.
5. Natural Philosophy.
6. Chemistry.
7. Geology.

## 8. Political Economy.

No authors are named in this course. The student-minister can therefore avail himself of any books upon the studies which he may find convenient.

### 2. *For Exhorters.*

All persons making application before any of our Quarterly Conferences for License to Exhort, must, in addition to the ordinary questions propounded touching on life, conversion, growth in grace, and his Christian experience; be examined by the Presiding Elder or any member of the Quarterly Conference desiring, upon the following studies:

1. Spelling, Reading, Writing and Grammar.
2. The Holy Bible.
3. Catechism.
4. Discipline A. M. E. Church.
5. The Hymn Book of the A. M. E. Church.

An exhorter is an incipient preacher; he preaches although he does not take a special text. Therefore he is compelled to deal with theology, hence the requirement to study the Bible, A. M. E. Hymnal, "Binney's Compend of Theology," or "Embry's Digest of Theology."

### 3. *For Local Preachers.*

Local preachers should study as hard, be as able and learned, as the traveling minister, and in every particular be his intellectual and moral equal, excelling him in pulpit power if possible. Therefore they should go through the same course of studies in every respect, as they have the same people to preach to and instruct. But after years of observation and experience we have concluded to give the local preachers a more limited course and require the presiding Elders to hold them rigidly to it. Therefore local preachers must pass a fair examination in the following studies, or have their licenses revoked. The Presiding Elder and Quarterly Conference however may exercise charity in consideration of old age and infirmities.

### REQUISITES FOR LICENSING LOCAL PREACHERS.

1. Spelling, Reading, Writing, Geography, Grammar, Arithmetic and History.
2. The Holy Bible and Catechism.
3. Story of the Bible.—*Charles Foster.*
4. Digest of Christian Theology.—*Embry.*

*First Year's Studies.*

1. Digest of Christian Theology.—*Embry.*
2. Methodist Polity.—*Turner.*
3. Outlines of Church History.—*Hurst.*
4. The A. M. E. Discipline.

*Second Year Studies.*

1. Christian Theology.—*Field.*
2. Bible Readings.
3. The A. M. E. Discipline.

*Third Year's Studies.*

1. Story of Creation.—*S. M. Campbell.*
2. History of the Christian Church—*Fisher.*
3. Bible Geography.
4. Outlines of History of A. M. E. Church—*Tanner.*
5. The A. M. E. Discipline.

*Fourth Year's Studies:*

1. Moral Science—*Wayland.*

*Books to be purchased and read at any time.*

2. Introduction to the Study of the Scriptures—*Nichols.*
3. Astronomy—*Warren.*
4. Relation of Baptized Children to the Church—*Coppin.*

5. Physiology and Hygiene—*Cutter.*
6. Domestic Education—*Payne.*
7. Divine Logos—*Johnson.*
8. The A. M. E. Discipline.

Ministers from other denominations applying for admission to the traveling work naturally go before the Committee on Admission, and second year's studies, respectively, where they must be examined upon their standing in the church from whence they came, under what conditions they left it; also submit their ministerial papers if they are ordained, to the committee, and be questioned upon their educational advantages and attainments, Christian experiences, and the motives that led them to the A. M. E. Church. And if these conditions are satisfactory:

They must be examined upon the Discipline of the A. M. E. Church, and so much of our theological doctrines as to enable the committee to determine whether they agree with the doctrines, rules and regulations.

And if the committee think it advisable, it shall require them to read such books as they may recommend notwithstanding their admission.

## CHAPTER II.

## SPECIFIC EXAMINATION.

Questions on Review to be answered by candidates on completion of fourth year's studies, or upon examination for Elder's Orders.

*I. Personal Religious Life and Habits.*

The very great excellence of the following is our excuse for copying it from the Discipline of the Methodist Episcopal Church (1878).

1. State your views of the character and source of the Christian life.
2. How may we know that we are partakers of this life?
3. What are the evidences of a divine call to the ministry?
4. State what you consider to be the main duties of the ministerial office, and the necessary qualifications for the discharge of them.
5. By what means may these qualifications be cultivated?
6. Give your views of the nature and

importance of Pastoral Visitation, and state the amount of attention you give to it.

7. Inform us of your general habits of study.

8. Name all the books you have read each year since your admission on trial in the traveling ministry.

9. How much time do you devote to the study of the Scriptures, and with what method do you study them?

2. *Examination in the Bible.*

1. In what sense do you consider the Bible to be the word of God, and by what arguments do you sustain your views?

2. Explain what is meant by the phrase "Canon of Scripture."

3. Distinguish between the genuineness, and authenticity, and credibility of a book.

4. Give a synopsis of the argument by which the genuineness of the books constituting our received Canon of the Old Testament is established.

5. Give a synopsis of the argument establishing the genuineness of the books contained in the received Canon of the New Testament.

6. In what sense do Protestants affirm and Romanists deny that the Scriptures

form a complete and infallible rule of faith and practice?

7. State when the authorized version of the Bible appeared, and how it was produced.

8. Give an epitome of the history of the Israelites from the time of the Exodus to the death of Joshua.

9. Recount the leading facts connected with the revolt of the Ten Tribes.

10. Name the great Annual Festivals of the Jews; and also state what they were designed to commemorate, and how they were observed.

11. Name the principal prophets, the periods in which they prophesied, and the particular burdens of their prophecy.

12. Give from the life of our Lord some illustrations of his regard for the Old Testament Scriptures.

13. What predictions relate to Christ, especially to the time of his coming? his character? office? death?

14. Of what periods of the life of our Lord have we historical records? and over how long a period did His ministry extend?

15. Describe the principal events and localities of His ministry.

16. State the leading facts recorded in the Acts of the Apostles.

17. What is a miracle? In what way do miracles authenticate a divine revelation?

3. *On the Doctrines of the Bible.*

1. In what manner does the Bible make known the existence of God?

2. What Scripture proof is there of a Trinity of Persons in one Godhead?

3. Enumerate the attributes of God, and give Scripture proofs of each.

4. Give the Scriptural doctrines of the Incarnation, and show how it is connected with the Gospel scheme.

5. Give a summary of the Scripture argument for the Divinity of Christ.

6. Give the Scripture proof of the Personality, Divinity and Work of the Holy Spirit.

7. What was the effect of Adam's sin upon himself? upon his posterity?

8. What is the relation of the vicarious death of Christ to the forgiveness of our sins?

9. State the proofs by which the resurrection of Christ is established.

10. Show the nature and value of Christ's intercession as taught in the Scriptures.

11. What are the doctrine and proof of the Witness of the Spirit?
12. State concisely the doctrine of Christian perfection as taught by Mr. Wesley, and support it by Scripture proofs.
13. Explain the difference between regeneration or the new birth and entire sanctification.
14. State the Arminian doctrine respecting the perseverance of the saints, and show its harmony with the Scriptures.
15. State the nature, design and obligation of Baptism; and the proofs of each.
16. State why baptism of infants should be retained in the Church.
17. What are the phases used in Scripture to designate the Lord's Supper? what their import? what the ground for obligation on Christians to observe this sacrament?
18. State the Romish doctrine of Transubstantiation; also the Lutheran doctrine of Consubstantiation; and give an outline of the arguments by which each is disproved.
19. How do you prove that the wicked will not be annihilated?
20. State the Scripture doctrine of the

resurrection of the body; and give the proofs.

*Church Organization and Government.*

1. State the different forms of Church government.

2. State the character of the organization in Great Britain; in what respects it differs from and in what it agrees with, that of the Methodist Episcopal Church of the African Methodist Episcopal Church in the United States.

3. What are the respective duties and powers of the General Conference and of the Annual, District and Quarterly Conferences in the African Methodist Episcopal Church?

4. What are the peculiar duties and powers vested in the following officers of the Church respectively, namely: Bishops, Presiding Elders, Elders, Deacons, Preachers in charge, Local Preachers, Stewards, Trustees of churches and Class-Leaders? and how is the limitation of the power, and the amenability of each for its proper exercise, fixed?

*5. Ecclesiastical History.*

1. Enumerate and describe the principal Jewish sects existing at the time of Christ.

2. Give some account of the early persecution of the Christians.
3. Mention some circumstances in the state of the world which assisted the early progress of Christianity.
4. State the doctrines of the Gnostics, and show their evil influence upon the early Church.
5. State the chief causes which led to the separation of the Greek from the Latin Church and the period when it took place.
6. Give an account of the religious state of the world immediately prior to the time of Luther.
7. Give an account of the Great Reformation—the causes that led to it, and the principal characters engaged in it.
8. Give an account of the Reformation in England; also of the Puritans.
9. Give an account of the origin and rise of Methodism in Great Britain, and the leading characters in the Wesleyan movement.
10. How did Methodism take its origin in this country? Who were its principal founders? What were the principal characteristics of the movement?
11. What were the circumstances that led to the organization of the Methodist

Episcopal Church? what were the circumstances that led to the organization of the African Methodist Episcopal Church? what were the time, place and circumstances under which these organizations were effected?

12. State the leading events in the history of the African Methodist Episcopal Church since its organization.

[Read—Thomson's Evidences of Revelation; McClintock's Methodology; Kidder's Christian Pastorate; Hervey's Christian Rhetoric; Conybeare and Howson's Life and Epistles of St. Paul.]

Books of Reference—Fleming's Vocabulary of Philosophy; Smith's Smaller Classical Dictionary; McClintock and Strong's Cyclopaedia; Haydn's Dictionary of Dates.

## CHAPTER III.

## RECOMMENDATIONS TO STUDENTS.

We recommend to candidates for exhorter's or preacher's license in the Quarterly Conference; local Deacons and Elders, probationers in the Annual Conference, and traveling Deacons, who desire most profitably to read the Scriptures; that they pursue the following course, viz.: Read a portion of the Scriptures each and every day. Let nothing prevent you in this good undertaking. Read a lesson of one or two chapters from the Old and the same number from the New Testament. Do not attempt to master a lesson of more than two chapters from the Old, and two from the New Testament.

These four chapters will be quite as much as you will be able to study profitably. Let your course of reading be regular, and study from day to day. Do not skip about from book to book, and from place to place. Such a course of study will profit you very little, and by it you can never become learned

in the Scriptures. Read a few sentences or a paragraph, then stop, reflect, and inwardly digest the subject, then proceed again in like manner with a few more sentences, or another paragraph, and so continue until you have completed your Scripture lessons. This will do more good than an attempt to commit the whole to memory.

The course marked out for the study of the Scriptures will be the best, the most profitable of any for you to pursue in the study of those works which we have enjoined, with this simple difference, that we recommend you to take a lesson, a certain number of pages, for a daily lesson, instead of a certain number of chapters. For instance, two to four pages of Watson's Institutes read and studied per day, would be a sufficiently large lesson for any one pursuing a regular course of study, and a most certain course to pursue in order to become master of that work.

The same truth holds good of all other books contained in the course.

We have recommended several books to be read which are given at the end of the course for each year. Candidates will not be examined in these, except as to the fact

of reading. They may be asked if they have read them.

Through much prayer and watchfulness, our hearts are made better by study. "Through desire a man having separated himself, seeketh and intermeddleth with all wisdom." Proverbs xviii, 1.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," says the Saviour. "Study to be approved, a workman that needeth not to be ashamed," says the Holy Spirit by the sainted Paul.

In conclusion, we say, there is not a book on earth so favorable to all the kind, and all the sublime affections; or so unfriendly to hatred and persecution, to tyranny, to injustice and every sort of malevolence, as the Gospel. It breathes nothing throughout, but mercy, benevolence and peace.

Poetry is sublime, when it awakens in the mind any great and good affection, as piety or patriotism. This is one of the noblest effects of the art.

The Psalms are remarkable, beyond all other writings, for their power of inspiring devout emotions.

But it is not in this respect only, that

they are sublime. Of the divine nature they contain the most magnificent descriptions that the soul of man can comprehend. The hundred and fourth Psalm in particular, displays the power and goodness of Providence, in creating and preserving the world, and the various tribes of animals in it, with such majesty in brevity and beauty, as it is vain to look for in any human composition.

## CHAPTER IV.

THE PRIMITIVE RULES OF GIVING FOR  
BENEVOLENT PURPOSES.

Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.—Cor. xvi, 2.

Such a system it is my present object to unfold. I can lay no claim to novelty; but this I do not regret, since I am able to commend the plan to be brought forward as Scriptural. I may also add, it is exceedingly *simple* and *feasible*. It has no complicated impracticable details. It was acted on by many of the disciples of Jesus, nineteen centuries ago; and has, doubtless, to some extent, been followed by the benevolent in subsequent ages. It is to be feared, however, that the instances are wide apart in which it is adhered to at the present day, though a mere inspection of it is enough to show that a better cannot be framed, as might also be argued from the fact of its having an inspired apostle for its authority.

All the elements of this system are contained in the direction of the Apostle Paul to the church in Corinth, respecting collections for the needy saints in Judea. I refer to the passage: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come." —I Cor. xvi. 2.

We learn from the verse preceding, that the apostle had given the same direction to the churches of Galatea. It is therefore probable, that the rule was extended to all the churches that were solicited to contribute for the same purpose. Whether it was the practice of the primitive Christians to lay by them in store for all their pious and benevolent objects on the first day of every week, we have not the means of determining. When we consider, however, the circumstances of believers in that early period, it appears most likely that there was little *opportunity* afforded, as a general thing, for *laying by* their benefactions. They were themselves on strictly missionary ground, subject to all the demands and embarrassments of such a position; and they to which the rule specifically refers, have could not accept occasionally, as in the case

operated for the benefit of the distant. It was in their power to do but little beyond what was pressingly needed on the spot, and was appropriated as soon as it accrued. Bringing in promptly; and disbursing without delay, must ordinarily, with them, have superseded laying by them in store. But even as the case stood, it is hardly to be doubted, that their benevolent contributions were made weekly, on the Lord's Day, and that "every one" was expected to give "as God had prospered him."

Still they did not do for others beyond their own neighborhood, and where opportunities for forwarding their donations must have been infrequent. Now, observe—in the only case of this kind, of which we have particular information, they were instructed not to defer their preparation until these opportunities should offer, but lay by them in store in anticipation of these opportunities.

Let us now suppose other cases similar to have arisen, in which they were called on to bestow for objects that could be reached only at intervals greater than a week; why would not the rule apply to these cases with full as much force as to the former? That is, why would not the rule

apply in its full force to every case in which it was convenient only occasionally to convey their quotas to the general treasury? I confess I do not see. If the rule was the best one for its original purpose, why is it not the best for every purpose where funds are not to be appropriated on the spot, and as fast as they can be raised? It is difficult to conceive of a case of religious donation, to which the rule may not be substantially, if not literally, applied.

I would not claim too much for this rule. I pretend not to say that the apostle contemplated for it universally and perpetuity. I pretend not to say that any anathema awaited those who did not practice it, even at Corinth. Still less would I say, that it is obligatory in such a sense as to render it a test of piety. But it was clearly the very best that could be followed by those to whom Paul sent it; and a better cannot be found to guide the pious and the philanthropic of the present day. In the name of God and of humanity, let all who love our Lord Jesus Christ, adopt some system by which they shall both do what they can, and do it the most effectually for the promotion of the Gospel.

## CHAPTER V.

## THE GENERAL CONFERENCE RULES.

*The Organization.*

1. The General Conference shall meet perpetually, once in four years on the Wednesday next after the first Sunday in May.
2. The Council of Bishops shall, on the day designated, at 10 a. m., open the Conference, or cause it to be opened, with religious services.
3. The Secretary of the previous Conference shall call the roll of members elected or reported so to be.
4. The Presiding Bishop shall appoint a Committee on Credentials, one from each Episcopal District, to whom all credentials shall be referred.
5. The General Conference shall elect a Secretary, First Assistant Secretary, Second Assistant Secretary, Third Assistant Secretary, First Statistical Secretary, Second Statistical Secretary, Engrossing Clerk and Reading Clerk.
6. The Bishops shall appoint four marshals and two pages.

7. The bounds of the General Conference and the hours of meeting and adjourning shall be fixed by the Conference.

8. The General Conference shall have power to fix its own rules of government.

9. The General Conference shall appoint the following committees:

1. On Episcopacy one from each Annual Conference.

2. On the Financial Secretary's Report one from each Annual Conference.

3. On Annual Conference Boundaries, one from each Annual Conference.

The Bishops shall appoint the following committees, which shall consist of one from each Episcopal District:

1. On Book Concern.

2. On Missionary Department.

3. On Church Periodicals.

4. On Educational Department.

5. On Sunday School Union.

6. On Church Extension Department.

7. On A. C. E. League.

8. On Credentials.

9. On Rules of Order.

10. On Temporal Economy.

11. On Revision of Discipline.

12. On Temperance.

13. On State of the Church.
14. On State of the Country.
15. On Universities and Colleges.
16. On Theological Seminaries.
17. On Statistics.
18. On Itinerancy.
19. On Reception of Fraternal Delegates.
20. On Public Worship.
21. On Memoirs.
22. On Observance of the Sabbath.

The reports shall be in the following order:

1. The Quadrennial Sermon.
2. The Quadrennial Address of the Bishops.
3. The General Business Manager's Report.
4. The Report of the Editor of the Christian Recorder.
5. The Corresponding Secretary, Parent Home and Foreign Missionary Society.
6. The Financial Secretary's Report.
7. The Secretary of Education (which shall include all important facts in latest reports of all the Connectional schools).
8. The Secretary of the Sunday-School Union.
9. Editor of the A. M. E. Review.

10. Editor of the Southern Christian Recorder.
11. The Secretary of the Church Extension Department.
12. Editor of the Western Christian Recorder.
13. Secretary of the Allen Christian Endeavor League.
14. The several reports shall be referred to the appropriate committees.
15. Two hours shall be devoted each day to the Revision of the Discipline.

It shall be considered, section by section, and all amendments shall be offered while the section is under consideration, and when an amendment is adopted it shall be engrossed and read to the Conference, and then passed.

## *2. Order and Government.*

For the government of the General Conference of the African M. E. Church.

1. The Conference shall convene at nine o'clock a. m., and adjourn at one o'clock p. m., unless otherwise ordered.
2. The President shall take the chair at the precise hour to which the Conference stood adjourned, and cause the Holy Scriptures to be read, singing and prayer, and

on the appearance of a quorum (one-third) shall have the Journal of the preceding day read—which Journal shall be approved (with corrections, if necessary); after which business shall proceed in the following order: 1. Reconsideration if any. 2. Unfinished business. 3. Reports of Standing or Special Committees. 4. Resolutions, Petitions, Memorials, Appeals. But notice of all motions to reconsider the action of the previous day must be given while the Journal is being read, unless the said notice was announced on the day previous; otherwise, the Chair shall disregard them. The President shall strictly require the order or orders of the day to be taken up and considered at the time appointed, unless otherwise directed by a two-thirds vote.

3. The President shall decide all questions of order subject to an appeal to the Conference; but in case of such an appeal, the President and appellant only shall be heard.

4. The President shall appoint all committees not otherwise ordered; but any member may decline serving on more than one committee at the same time, unless on a special committee.

5. All motions and resolutions shall be

reduced to writing, if requested by the President, Secretary, or any three members.

6. Where a motion is made and seconded, or a report is read and presented by the Secretary, or stated by the President, it shall be deemed in possession of the Conference; but a motion may be withdrawn by the mover at any time before decision or amendment by consent of the Conference.

7. No new motions shall be made or resolutions offered until the one under consideration is disposed of, except a motion for adjournment, laying on the table, previous questions (none of which are debatable), indefinite postponement, referring to a committee, offering a substitute, postponement to a certain time, an amendment to an amendment, or recommitting (which are debatable).

8. No member shall be interrupted while speaking, except by the President calling him to order when he departs from the question or uses personalities, or discourteous language; but any member may call attention of the President to the subject when he deems the speaker out of order; and a member may explain if he thinks himself misrepresented, and could any one refuse to come to order when so called, he

may be silenced for a day, unless he make a satisfactory apology to the Chair and Conference.

9. When any member is about to speak, debate or deliver any matter to the Conference, he shall rise from his seat and respectfully address the Chair.

10. No person shall speak more than twice on the same subject, nor more than ten minutes at a time, without special permission, unless to correct misrepresentation, nor shall any member speak more than once until every member desiring to speak shall have spoken, unless by unanimous consent, though he may represent another by his consent.

11. When any member rises to speak, it shall be the duty of the Chair to announce the name of the speaker and his Conference.

12. No member shall absent himself from the Conference without permission from the Chair, unless he be sick or otherwise unable to attend.

13. No member shall be allowed to vote on any question who is not within the bar at the time when such question is put by the President, except by special permission of the Conference.

14. Every member who shall be within

the bar at the time a question is put shall vote unless excused.

15. All questions pertaining to petitions, resolutions or amendments, to change the Discipline, shall first be read before the Conference and lie over a day before being altered, rescinded or repealed, if desired by one-third of the Conference, unless on the last day of the session.

16. All resolutions offered to amend, enlarge or change the phraseology of the Discipline shall be read three consecutive times before the Conference, if desired by any member, and referred to the appropriate committee, without debate.

17. The previous question shall never be demanded upon any resolution before two members shall have been heard *pro* and *con*, if desired.

18. A motion to lay an amendment upon the table removes the whole question from before the house for the present, and if not taken from the table, is equal to an indefinite postponement of the subject; but it does not destroy the right of further consideration of the question at any future time.

19. Privileged questions are as follows:

—1st, motion to adjourn; 2d, motions relating to the right and privileges of the Conference; 3d, motions relating to members individually; 4th, motions for order of the day.

20. When a question of order is raised, all other business must be suspended until the point is settled. The President must decide the point without debate, subject to an appeal to the Conference; but nothing is a point of order that does not involve a supposed breach of the rules or special order.

21. Reasonable time should be given for the minority to report before final action shall be taken on the report of the majority.

22. Should the Conference at any time go into committee of the whole, the Presiding Bishop may call one of the Elders to the chair.

23. When a member rises and gives notice of an intention to offer a resolution, he may preface it.

24. There shall be one marshal from each Episcopal District appointed, whose duty it shall be to protect the bar of the Conference from the encroachment of persons not entitled to seats and assist the presiding officer in keeping order when so requested by him.

## CHAPTER VI.

## ADDRESSES OF BISHOPS.

Bishop B. T. Tanner, D.D., D.C.L. (ineffective),  
2908 Diamond street, Philadelphia, Pa.

Bishop B. F. Lee, D.D., Wilberforce, Ohio.

Bishop Evans Tyree, M.D., D.D., 15 N. Hill  
street, Nashville, Tenn.

Bishop C. S. Smith, M.D., D.D., 35 E. Alexan-  
drine avenue, Detroit, Mich.

Bishop C. T. Shaffer, M.D., D.D., 3742 Forest  
avenue, Chicago, Ill.

Bishop L. J. Coppin, D.D., 1913 Bainbridge street,  
Philadelphia, Pa.

Bishop H. B. Parks, 3312 Calumet avenue, Chi-  
cago, Ill.

Bishop J. S. Flipper, D.D., 401 Houston street  
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